

THE PANOPLIST;

OR,

THE CHRISTIAN'S ARMORY.

No. 6.]

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[VOL. I.]

ACCOUNT OF THE EXECUTION OF ARTHUR LORD CAPEL, MARCH 9, 1649.

(*From the Christian Observer.*)

THE execution of the Duke of Hamilton and the Earl of Holland having been performed, the Lord Capel was brought to the scaffold, and in the way he put off his hat to the people on both sides: and being come upon the scaffold, Lieutenant-Colonel Beecher said to him, Is your chaplain here?

Capel. No, I have taken my leave of him. And perceiving some of his servants to weep, he said, Gentlemen, refrain yourselves, refrain yourselves. And turning to Colonel Beecher, he said, What! did the lords speak with their hats off, or no?

Col. Beecher. With their hats off. And then coming to the front of the scaffold, he said, I shall hardly be understood here, I think; and then began his speech as followeth:

"The conclusion that I made with those that sent me hither, and are the cause of this violent death of mine, shall be the beginning of what I shall say to you. When I made an address to them, (which was the last) I told them with much sincerity, that I would pray to the God of all mercies, that they might be

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partakers of his inestimable and boundless mercies in Jesus Christ; and truly I still pray that prayer; and I beseech the God of heaven forgive any injury they have done to me, from my soul I wish it: and this I tell you as a Christian, to let you see I am a Christian. But it is necessary I should tell you somewhat more, that I am a Protestant; and truly I am a Protestant, and very much in love with the profession of it, after the manner as it was established in England by the thirty-nine articles; a blessed way of profession, and such an one as truly I never knew any so good. I am so far from being a Papist, which somebody has very unworthily at some time charged me withal, that truly I profess to you, that though I love good works, and commend good works, yet I hold they have nothing at all to do in the matter of salvation; my anchor-hold is this, That Christ loved me, and gave himself for me: this is that that I rest upon.

"And truly something I shall say to you as a citizen of the whole world, and in that con-

sideration I am here condemned to die, contrary to the law that governs all the world, that is, the law of the sword ; I had the protection of that for my life, and the honour of it ; but I will not trouble you much with that, because in another place I have spoken very largely and liberally about it. I believe you will hear by other means what arguments I used in that case : but truly that which is stranger, you that are Englishmen, behold here an Englishman before you, and acknowledged a peer, not condemned to die by any law of England, not by any law of England ; and, shall I tell you more ? (which is strangest of all) contrary to all the laws of England that I know of. And truly I will tell you, in the matter of the civil part of my death, and the cause that I have maintained, I die (I take it) for maintaining the fifth commandment, enjoined by God himself, which enjoins reverence and obedience to parents. All divines on all hands, though they contradict one another in many several opinions, yet all divines on all hands do acknowledge, that here is intended magistracy and order ; and certainly I have obeyed that magistracy and that order under which I have lived, which I was bound to obey ; and truly, I can say it very confidently, that I do die here for keeping, for obeying that fifth commandment given by God himself, and written with his own finger : and now, Gentlemen, I will take this opportunity to tell you, that I cannot imitate a better nor a greater ingenuousness than his, that said of himself, for suffering an unjust judgment upon another, himself was

brought to suffer by an unjust judgment. Truly, Gentlemen, that God may be glorified, that all men that are concerned in it may take the occasion of it, of humble repentance to God Almighty for it : I do here profess to you, that I did give my vote to that bill against the Earl of Strafford ; I doubt not but God Almighty hath washed that away with a more precious blood, the blood of his own Son, and my dear Saviour Jesus Christ ; and I hope he will wash it away from all those that are guilty of it. Truly, this I may say, I had not the least part nor degree of malice in doing of it ; but I must confess again to God's glory, and the accusation of mine own frailty, and the frailty of my nature, that it was unworthy cowardice not to resist so great a torrent as carried that business at that time. And truly, this, I think, I am most guilty of, of not courage enough in it, but malice I had none ; but whatsoever it was, God, I am sure, hath pardoned it, hath given me the assurance of it, that Christ Jesus his blood hath washed it away ; and truly, I do from my soul wish, that all men that have any stain by it may seriously repent, and receive a remission and pardon from God for it. And now, Gentlemen, we have an occasion from this intimation to remember his Majesty our king that last was ; and I cannot speak of him, nor think of it, but I must needs say, that in my opinion, who have had time to consider all the images of the greatest and virtuouslest princes in the world ; and, in my opinion, there was not a more virtuous and more sufficient prince known

in the world than our gracious King Charles that died last: God Almighty preserve our king that now is, his son; God send him more fortune and longer days; God Almighty so assist him, that he may exceed both the virtues and sufficiencies of his father. I pray God restore him to this kingdom, and unite the kingdoms one to another, and send a great happiness both to you and to him, that he may long live and reign among you, and that that family may reign till thy kingdom come, that is, while all temporal power is consummated: I beseech God of his mercy give much happiness to this your king, to you that shall be his faithful subjects by the grace of Jesus Christ.

"Truly I like my beginning so well that I will make my conclusion with it; that is, that God Almighty would confer, of his infinite and inestimable grace and mercy, to those that are the cause of my coming hither, I pray God give them as much mercy as their hearts can wish; and for my part I will not accuse any one of them of malice, truly I will not, nay, I will not think there was any malice in them. What other end there is, I know not, nor will I examine; but let it be what it will, from my very soul I forgive them every one. And so the Lord of heaven bless you all, God Almighty be infinite in goodness and mercy to you, and direct you in those ways of obedience to his commands, to his Majesty, that this kingdom may be an happy and glorious nation again, and that your king may be an happy king in so good and so obedient people: God Almighty keep you

all; God Almighty preserve this kingdom; God Almighty preserve you all."

Then turning about, and looking for the executioner, (who was gone off the scaffold) he said, "Which is the gentleman? Which is the man?" Answer was made, he is coming: he then said, "Stay, I must pull off my doublet first, and my waistcoat." And then the executioner being come upon the scaffold, the Lord Capel said, "O friend, prithee come hither." Then the executioner kneeling down, the Lord Capel said, "I forgive thee from my soul, and not only forgive thee, but I shall pray to God to give thee all grace for a better life. There is five pounds for thee; and truly, for my clothes, and those things, if there be any thing due to you, for it you shall be fully recompensed; but I desire my body may not be stripped here, and nobody to take notice of my body but my own servants. Look you, friend, this I shall desire of you, that when I lie down you would give me time for a particular short prayer."

L. Col. Beecher. Make your own sign, my lord.

Capel. "Stay a little: which side do you stand upon?" (speaking to the executioner.) "Stay, I think I should lay my hands forward that way (*pointing fore-right*);" and answer being made, yes; he stood still a little while, and then said, "God Almighty bless all this people; God Almighty stanch this blood; God Almighty stanch, stanch, stanch this issue of blood. This will not do the business: God Almighty find out another way to do it." And then turning to

one of his servants, he said, "Baldwin, I cannot see any thing that belongs to my wife; but I must desire thee and beseech her to rest wholly upon Jesus Christ, to be contented, and fully satisfied." And then speaking to his servants, he said, "God keep you; and Gentlemen, let me now do a business quickly, privately; and pray let me have your prayers at the moment of death, that God would receive my soul."

L. Col. Beecher. I wish it.

Capel. "Pray, at the moment of striking, join your prayers, but make no noise (*turning to his servants*); it is inconvenient at this time."

Servant. My lord, put on your cap.

Capel. "Should I? what, will that do me good? stay a little, it is well as it is now." (*As he was putting up his hair.*)

And then turning to the executioner, he said, "Honest man, I have forgiven thee, therefore strike boldly, from my soul I do it."

Then a gentleman speaking to him, he said, "Nay, prithee be contented, be quieted, good Mr. — be quiet."

Then turning to the executioner, he said, "Well, you are ready when I am ready, are you not?" And stretching out his hands, he said, "Then pray stand off, Gentlemen." Then going to the front of the scaffold, he said to the people, "Gentlemen, though I doubt not of it, yet I think it convenient to ask it of you, that you would all join in prayers with me, that God would mercifully receive my soul, and that for his

alone mercies in Christ Jesus, God Almighty keep you all."

Execut. My lord, shall I put up your hair?

Capel. "Ay, ay, prithee do;" and then as he stood lifting up his hands and eyes, he said, "O God, I do with a perfect and a willing heart submit to thy will: O God, I do most willingly humble myself." And then kneeling down, said, "I will try first how I can lie; and laying his head over the block, said, "Am I well now?"

Execut. Yes.

And then, as he lay with both his hands stretched out, he said to the executioner, "Here lie both my hands out; when I lift up my hands thus, (*lifting up his right hand*) then you may strike."

And then, after he had said a short prayer, he lifted up his right hand, and the executioner at one blow severed his head from his body, which was taken up by his servants, and put, with his body, into a coffin, as the former.

THE NATURE AND EFFECTS OF CHRISTIAN COURTESY EXEMPLIFIED.

(From the Christian Observer.)

A SHORT time ago, I paid a visit to an old friend at his residence in a remote part of the kingdom, whom I had not seen for eighteen years, and I am disposed to think the narrative of the circumstances of that interview, and of the consequences attending it, will not be uninteresting to yourself or your readers.

My acquaintance with The-

ophilus (for that is the title under which I shall conceal the name of my friend) began at the university, which we entered and quitted nearly at the same time; and it was improved into an intimacy by an occasional intercourse of several years. He was sensible, lively, affable, generous, and humane; but with these qualities he had one fault, which often made me tremble for its consequences, an impetuosity of temper, which ill brooked opposition or restraint. In 1785 I left England, under a promise of writing to Theophilus, which I never performed, although I always retained a sincere regard for him. I returned to my native country at the close of the last century, and inquiring after the companion of my youth, I learnt that, in 1787, he had succeeded to a large estate in —shire, and had ever since lived in the country, visiting the metropolis only when called to it by business of importance.

Intending to surprise him by an early visit, I forbore writing to him, but from circumstances which it is unnecessary to particularize, I had no opportunity of executing my intention before the beginning of last September, when, without any previous notice, I repaired to his house. At the distance of three quarters of a mile from it, I passed through a village, which I was informed had been established by Theophilus; the neatness of the cottages, and the appearance of their inhabitants bespoke industry, order, economy, and comfort. My name, as that of a perfect stranger, was announced to him by a servant. I heard it repeated with a vivacity which

convinced me that I was not forgotten, and that I should be a welcome visitor: in a moment afterwards my friend took me by the hand, and his voice confirmed what his countenance expressed, that he was really glad to see me.

We had chatted more than an hour, with all the hilarity and interest which a renewed friendship, after long separation, inspires, when we were most disagreeably interrupted by rude noises at the gate: a servant entering announced the arrival of some clamorous complainants, who required the interposition of my friend as a magistrate. He immediately arose, apologised for the necessity of attending his duty, and was preparing to leave the room, when I requested to accompany him. The parties stated their complaints, which had arisen out of a drunken brawl, with the greatest vehemence, although they were so trifling and ridiculous, that I could not suppress my vexation at the ill-timed intrusion. My friend, however, heard them, not merely with patience, but with complacency, and I admired the dexterity with which he soothed and composed the enraged opponents, and the well-adapted impressive admonition with which he discharged, after having reconciled, them. All this was done without any emotion, and with so much good humour, that I could not conceal my surprise. Theophilus, smiling, replied, "You knew me at a time when I should not have borne such a scene with so much composure; but since our separation I have been studying morals and manners in that book, (pointing to one which I

saw was a Bible): in that," continuing his discourse with a rising animation in his voice and eyes, "there is a character described, which no mortal can ever hope to equal, but which I daily study, as a model of unattainable though imitable perfection; a character which combines such dignity and condescension, such sublimity and humility, so much forbearance under affront, such patience under ill usage, such love to God, and such good will to man, evinced by habitual piety and philanthropy, that even men of the world are compelled to admire it, whilst *those to whom it is given to understand it* love and adore it. Imagination never conceived a character so amiable, so elevated." From this and some other expressions I suspected that Theophilus had become a *Methodist*; and the morning and evening use of family prayer, with the general tenour of his conversation, so different from what it used to be, tended strongly to confirm the suspicion, although I saw nothing in his behaviour, or in that of his family, of the cant, precision, and formality attributed to people of that denomination. The suspicion, however, (I now confess it with shame,) abated somewhat of that cordiality which I felt on the first renewal of our intimacy; but an intercourse of a few days completely annihilated it, and my admiration of his character and love of his person hourly increased. His deportment was so invariably courteous and kind, his conversation, though serious, was so free from gloom, so affable and cheerful, his whole demeanour was so graceful and engaging, that I never saw the

character of a fine gentleman more strikingly displayed than by him. Decorum, civility, and politeness, we expect, and usually find, in persons of a certain rank in life; but in him they appeared the expressions of innate benevolence. His complacency was without effort, the result of principle, the indication of a mind disciplined and composed; and although I knew that his thoughts were frequently occupied by business of urgent importance, which required intense consideration, I never saw him absent or embarrassed in society, or inattentive to conversation, to which, without any appearance of dictating, he often gave an improving and entertaining tone. But nothing struck me more forcibly than his behaviour to young people; he seemed to feel that to be extensively useful to them he must possess their esteem and confidence, and as this was an object which he had constantly in view, he conciliated their attachment by a familiarity which never lessened their respect for him; he would join them in the hours of recreation, participate their gaiety, and promote their innocent amusements; and without the repulsive formality of instruction contrived, even at those times, to impress upon their minds useful knowledge and important truths; and when he assembled them, as he often did, for the express purpose of instruction, it was conveyed in such a mode that they seemed as anxious to receive it as he was willing to impart it. Nor was the society of Theophilus less agreeable to the aged; the same behaviour endeared him to them which conciliated the young: in

short, as a master, a landlord, or a member of society, he was equally respected and esteemed by his family, his tenants, and his neighbours, and the influence of his opinions and conduct was beneficially felt wherever they were known. The embarrassed applied to him for advice, the distressed for assistance, and the unhappy for consolation, and the sympathy which he felt and exhibited on such occasions gave a grace to his generosity, and a softness to his admonition, which gained the affections, as well as the gratitude, of those whom he relieved. I regretted that I could not see him in the character of a husband and father, but he had lost his wife three years before my visit to him, and the death of his only child had preceded that of its mother.

When I visited Theophilus it was my intention to pass a few days only with him, but I was attracted by the irresistible fascination of his society to prolong my stay. I joined in all the daily devotions of the family at first, rather (I will not disguise the truth) from a motive of conformity than from a sense of religion. But it was impossible to be long in the company of Theophilus without feeling the influence of his character. The union of piety and external elegance is irresistible; in him they were united, beyond what I ever saw in any man, and it was evident that he had not learned politeness from the fashionable world only, but that it was the expression of principle and feeling combined. The prayers which he used in the family were either those of our church, or compila-

tions from the different services of it, or compositions of our best divines; and they were uttered by him with so much unfeigned devotion, that it was impossible to hear them often without being affected by them. I had, in fact, become in love with religion before I knew what it was, for although my mind had not been indurated by the maxims of infidel philosophy, I had never seriously considered the subject of revelation.

Theophilus remarked with pleasure the traces of this alteration, he improved the opportunity afforded him by it, of introducing moral and religious topics of conversation, to which, in the first days of our renewed acquaintance, I should have paid little attention; and he led me insensibly to the perusal of books calculated to enlighten my understanding, and awaken and alarm my apprehensions. Sometimes he would descant on the frivolous or vicious pursuits of the times, expatiate on the misery occasioned by them to individuals, families, and the nation; or contrast the turbulence and anxiety of a life of dissipation with the solid composure of a religious mind, and the dying despair or insensibility of the impenitent sinner, with the serene confidence of the true believer. All this was done with so much judgment, that I felt its effect without perceiving the object of it. To shorten the narrative, I had passed a month with him, when one evening after he had read a discourse to his family, which furnished the subject of our subsequent conversation, he addressed me with an awful

affecting seriousness, and in terms which I shall never forget.

"I love you, Edward (said he) and I mean to give you a solid proof of my affection. Our friendship began in youth, and was founded on a similarity of dispositions, which led us to the same occupations and amusements. Let the friendship of our declining years be cemented by the rational desire of promoting the eternal welfare of each other. I now look back to the time when we passed our mornings and evenings together, in follies and pleasures, as a period of delirium; and whilst I tremble at the recollection of the dangers in which we were plunged by it, I adore with unspeakable gratitude the mercy which rescued me from it. To you I am bound to make this confession as an atonement for my criminality, in encouraging by my example and participation the thoughtless dissipation of your younger years. Ignorant of your situation abroad, and unapprised even whether you were living or dead, what pain have I not felt from the recollection of that period! and often have I raised my voice in prayer for you to the God of mercy, that he would look down upon you with compassion, and recal you from the dangerous courses in which you began the career of life. Most devoutly do I thank him, that he has afforded me an opportunity of telling you this myself; most devoutly do I implore him, that under his good providence I may be the means of rescuing my friend from the misery and destruction of sin. Eighteen years, the third part

of our lives, have elapsed in absence from each other; they have passed like a dream, and the remainder of our allotted existence, be it more or less, will soon vanish in the same manner, and the question, which we cannot evade, will then be asked, how we have passed our lives? Have we lived to the glory of God or to ourselves? What an alarming question to beings, who are created for an eternity of happiness or misery, deriving from nature a propensity to evil and aversion from good, with an incapacity in themselves to will or to do any thing pleasing to God. But the gracious Father of mankind has not placed his children in a state of remediless misery, he has not imposed obligations upon them which cannot be discharged; and though we cannot save ourselves, he has provided a salvation for us. Peruse the volume of eternal life, which has been given for our information; there the mystery of the redemption of man, which human imagination could never have conceived, is plainly revealed. Ruined by sin, man must have perished forever, if the Son of God had not descended from heaven and made atonement for the sins of the world. He has borne the burthen of our iniquities, and the gates of immortality are no longer barred against us. Through faith in him we have access to the mansions of heavenly bliss, for he is the way, and the truth, and the life. But we cannot enter them with the pollutions of carnal desires and appetites, with earthly passions and affections; our desires must first be spiritualized, our affections sanctified, our nature must

undergo a purification, we must become new creatures before we are meet to be partakers of the inheritance of the saints in light ; for this purpose a Sanctifier is no less offered to man than a Redeemer, who sheds his purifying influence upon those who devoutly implore it, in the name of Jesus. Thus redeemed and sanctified, what a scene of glory opens to our view. The earth, with all its thrones and potentates, their dignities and splendours, fade before it like the shadows of the night before the rising sun. But it is a theme too vast for mortal tongue, a vision too bright for human eyes."

Here Theophilus paused for a few moments, absorbed in contemplation of the divine wisdom and benevolence displayed in the redemption of man.

"Such (continuing his discourse) is the glorious hope which God in Christ has revealed to us ; it is no fiction of the imagination, but rests upon the immutable promise of the eternal Word, by whom the world was made. He calls upon all men to accept it, and prescribes the indispensable conditions of repentance and faith. Believe and be saved ; but faith, let it be remembered, must ever be shewn in love to him evinced by obedience to his commandments ; that love which will make the duty of obedience easy and pleasant.

"But the same Jesus has also declared this alarming truth, that there is a state of endless misery for those who reject the gracious offers of God through him ; who refuse to believe in their Saviour. Strive, my dear

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Edward, to escape it, whilst yet the hour of grace is given to you. The first step towards religion is a deep humiliating conviction that you are a sinner, and as such, an offence to a holy God, whose eyes are purer than to behold iniquity ; this will lead you to the consideration how you are to escape his wrath, and to the interposing mercy of Christ. May the divine grace impress this conviction deeply on your heart ; implore it in the name of Jesus ; put up your petitions also for understanding to comprehend the great mystery of redemption through a crucified Saviour, for repentance and faith ; and I will offer up mine that the Holy Spirit may pour down upon you his illumination, and by his sanctifying influence renew you in that righteousness and holiness without which no man shall see the Lord."

The tears fell from his eyes as he concluded, and mine had bedewed my cheeks whilst he was speaking. He strained me to his bosom with an affectionate embrace, and we separated for the night.

I was too much affected by his discourse to enjoy much repose, and although my mind was in some degree prepared for its impression, it excited a variety of ideas which I had never before, or imperfectly, entertained. "If this be true, in what condition am I ? Have I not lived without God in the world ? a mere conformist to the practice of religion, without any knowledge of its spirit ? What would become of my soul, if God this night should require it of me ?" Such amongst many others were the reflections which occurred to

me. I felt a desire to pray, as well as the necessity of prayer, but I could scarcely utter more than repeated ejaculations. In the morning, though dejected, I was somewhat more composed, and I then confessed my sins to God, and implored his pardon in the name of Christ, with a devotion which I had never before felt. I made no hesitation in communicating all my emotions to Theophilus; he rejoiced to perceive them, and whilst he endeavoured to relieve my mind from despondency, earnestly inculcated the duty of benefiting by the grace of God, which through his means had been offered to me, as well as the danger of rejecting it.

You will anticipate the conclusion of my narrative: my invaluable friend, who, by the blessing of God, sowed the seed of the word in my heart, never ceased to water it and promote its growth. We daily read the scriptures together, he shewed me the connexion between the Old and New Testament, pointed out the most remarkable prophecies which had been completed, particularly those relating to the Messiah; explained difficult passages, and noticed others as affording important subjects for meditation; and he read the sublime strains of devotion in the scriptures with a rapturous animation that seemed almost inspired.

How different do I now appear to myself from what I was when I entered the house of Theophilus. I look back with horror to many scenes of my life, which I used to retrace with complacency; and I feel more satisfaction from this contrition

than I ever derived from that dissipation in which I formerly thought myself happy. Under a deep and humiliating sense of the iniquities of my past life, I take a delight in spiritual meditations, which, six months ago, I was incapable of conceiving. I look with trembling hope for pardon and redemption, through the atonement of a crucified Saviour; and whilst, in humble dependence on the assistance of divine grace, I endeavour to work out my salvation with fear and trembling, I feel a joy and peace in believing, unknown before.

Such, Sir, is my present state, for which, by the blessing of God, I am indebted to Theophilus. This narrative, if it have no other effect, will exemplify the great importance of a conformity between external manners and internal rectitude. If, instead of appearing to me as he did, I had found my friend reserved, formal, and precise; if he had not won my esteem by the kindness and urbanity of his deportment; in short, if Christianity in him had not appeared as amiable as his profession of it was sincere, though I might have respected his virtues, if I could have discovered them, I should probably have left his house after a few days residence in it with the same mind with which I entered it. But I would not be understood, by any thing I have said, to depreciate from the worth of those plain, simple, unpolished characters, who bear the rich jewels of Christian faith and love in an unseemly casket. The religion of Christ is, doubtless, made for the poor and uneducated, as well as for the rich and polite. Its proper effect,

however, in all, is to produce that genuine politeness of manner which consists in affability, kindness, courtesy, and condescension; and although many are debarred from acquiring the easy and graceful manners, and the external polish of Theophilus, yet the Christian humility and the Christian love, which give to these their intrinsic value, are equally attainable by all who are truly religious, and ought to be uniformly exhibited in their conduct and conversation.

This last week has placed Theophilus in a new point of view. He has been confined to his room, for the first time of his life, with a most painful disorder, which scarcely allows him sleep or repose. But his temper has suffered no alteration; placid, patient, and submissive, he bears the severity of disease without a murmur, and leaves the event to him with whom are the issues of life and death. There are intervals in which the fervour of devotion suspends the in-

tensity of pain; and when he expatiates on the ineffable love and mercy of God, as revealed in Jesus, the animation of his countenance bespeaks not only gratitude, but all the joy of hope.

You will ask, Sir, what are my feelings on this trying occasion: I know not how to describe the mixed sensations of grief, anxiety, admiration, fear, and affection; they are best expressed by my fervent prayers to God for his recovery. The crowd of anxious inquirers, which surrounds his house, shews how extensively he is beloved; and returning yesterday from the church, the humid eyes, desponding faces, and unsuppressed sighs of his friends and neighbours, who explored my looks with penetrating anxiety, affected my heart in a manner which I cannot describe. He is now somewhat recovered, and we have a fair prospect of his restoration to health. I tremble, however, whilst I write; but would say, Thy will, O God, be done. ASIATICUS.

Religious Communications.

For the Panoplist.

ON THE PAGAN DÆMONS.

THE religion of the ancients consisted chiefly in the worship of Dæmons.* These, like the Manes and Lares of the Romans, were supposed to be the souls of departed men. Plato mentions the Dæmons as a race of beings, by whom many things are discovered, and many good offices done to men. He describes them as an order of beings between men and gods. They are the persons, who by their mediation carry the vows and prayers of

mortals to heaven, and in return bring down the divine behests to earth. Hesiod specifies, who they were, and when they lived. They lived in the time of Chronus, or Noah. When they died they became Dæmons, benevolent beings, who reside within the verge of earth, and were guardians of mankind. Somewhat like this was the account of the Christian father, Clemens of Alexandria.

The Lares and Manes, domestic deities of the Hetrurians and Latines, were the same person,

* Bryant.

ages, under different names. They were the arkite ancestors of mankind, preserved in the *Lq-ren* or ark. The feasts in honour of these deities were styled *Larentalia*, celebrated by the Romans every year.

It is said by Damascius, that to Sadyc, the man of justice, were born sons, who were styled the Dioscori and Cabiri. This is the identical name, which Moses gives to Noah. He says he was Sadic, *a just man*. These Cabiri are represented as Dæmons, and in number three. Their father is sometimes called Helius, and they, the offspring of the sun. Strabo says they were a kind of Dæmons. Among Pagans the common acceptance of Dæmon was favourable, as in Acts xvii. "He seemeth to be a setter forth of strange *Gods*," or Dæmons.*

From these brief extracts from ancient writers *several reflections occur*.

1. We see how natural has been the idea of a Mediator to mankind. Pagans destitute of revelation, who, having never heard of "the Seed of the woman," the Messiah, the Saviour, the Mediator, feeling their necessities, framed the idea of numerous mediators. Fearing they should be consumed, they adopted an ineffectual measure; they constituted their deceased ancestors and friends to mediate between God and them. How does this reproach the conduct of those, who reject the Mediator, revealed to them in the gospel!

2. The religion of Pagans supports one important fact of revelation, the deluge of Noah. "The arkite ancestors of mankind" were considered as Dæ-

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* See Campbell on the Gospels.

mons. They were honoured with annual festivals. This important fact was remembered and celebrated even where the doctrines and duties of revealed religion were forgotten.

3. We are led to reflect on the unhappy translation of *Daimoon* and *Daimonion* in the New-Testament. The first is used five, the other sixty times, translated *Devil*. We read of persons possessed with devils, with seven devils, with a *legion* of devils; yet scripture abundantly teaches us, there is but *one* devil; This ought not so to be. The word, so often translated devil, should be rendered *Dæmon*. These were sometimes bad, but often among the Pagans considered as good beings.

4. Were those agents real or imaginary? Mr. Farmar has written elaborately and plausibly to prove them imaginary; but when we consider the agency ascribed to them by the sacred writers, their conversations, their requests, their departing from persons, their entering other creatures, we are compelled to believe those possessions real, that these Dæmons were real beings. EUSEBIUS.

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For the Panoplist.

ON THE NATURE, USES, AND EFFECTS OF PRAYER.

No. 2.

(Concluded from p. 199.)

THE former Number contained hints respecting the nature and uses of prayer. The importance of this duty will appear from a view of the precious advantages which result from it. *The fervent prayer of a righteous man is effectual, and availeth much.*

Prayer is sure of a rich and abundant reward. In requiring this service, God does not mock, nor disappoint the hopes of devout suppliants. He requires them to *ask*, that he may convince them how able and ready he is to *give*. As an encouragement to prayer, our Saviour reminds us, that we who are *evil*, that is, *very defective in kindness*, do yet readily *give good gifts unto our children*. Hence he infers a powerful argument for prayer. "How much more will your heavenly Father give good gifts to them who ask him." He delights in kindness to his creatures, waits to be gracious, is ever attentive to their cry, and reveals himself the *prayer hearing God*. That our hopes may never languish, he assures us, *that he has never said to the seed of Jacob, Seek ye me in vain. Ask, and ye shall receive. Seek, and ye shall find. Knock, and it shall be opened unto you.*

No man can take away the reward from praying saints. They enjoy an immediate, substantial blessing. In their humble, believing application to the throne of grace, they feel pious satisfaction and serenity of mind. Conscience approves the homage which they offer to their God and Saviour. They feel their soul draw near to the Fountain of purity and goodness. The generous affections of their hearts toward their gracious Sovereign and Redeemer kindle into fervour. They commune with the Father, and with his Son Jesus Christ, and with the family of heaven. By a transforming divine influence their souls are changed into the moral likeness of their Creator.

These are the certain, immediate benefits and joys of the prayer of faith; joys far surpassing all the joys of sense; joys with which strangers intermeddle not. These immediate, transporting, ineffable joys are always the attendants of fiducial, fervent prayer. Such prayer quiets the alarms of conscience; hushes those fears of wrath which produce torment; fixes the soul in the regular pursuit of duty, and the undisturbed enjoyment of divine love, and gives believers an earnest of future rest with their Father in heaven. They draw near to Christ, and sit under his shadow with delight. Can they commune with God? Little do they regret the absence or loss of other things. The spiritual peace and consolation, which prayer yields, the heavenly graces it enkindles in the soul, the tokens of God's love and the earnest of future blessedness, which it secures, are rewards too great for our conception. If nothing else were gained, but this increase of grace and nearness to God, we might well say, *the good man's prayer is effectual, and availeth much.*

But the good man's prayer has an important influence in procuring many other blessings. In cases of bodily sickness, St. James directs an application to this duty for relief. And should bodily relief be denied, a mercy of still greater consequence may be obtained. The joint prayers of the languishing sufferer and his pious friends will secure to him the gift of pardon, and eternal life.

Scripture history abounds with examples of the singular blessings procured by prayer. Ja-

cob wrestled all night, and as a prince with God he prevailed ; so that God turned away from him and his feeble family the inveterate and fearful hatred of his brother Esau. In the contest of Israel with Amalek, when Moses, as a signal of prayer, lifted up his rod, Israel prevailed ; when he let down the rod, Amalek prevailed. How often did Moses, by his importunate prayers, turn away God's wrath from the rebellious Israelites, and prevent their utter destruction. In the same way Joshua removed from the camp of Israel the shame and curse, which had befallen them before the city Ai. By prayer Samuel brought thunder and rain to terrify and humble the rebellious tribes ; and, at another time, discomfited the mighty hosts of the Philistines, when they were ready to overwhelm the Israelites. "Elijah was a man subject to like passions as we are ; and he prayed earnestly that it might not rain, and it rained not for the space of three years and six months. And he prayed again, and the heaven gave rain, and the earth gave forth her fruit." We might bring into view many other worthies, whose great success in prayer is recorded for our instruction and encouragement.

But positive as the proofs are from experience and the word of God, that prayer is a fundamental duty, which ever yields the most beneficial effects ; yet this pious exercise is often slighted and neglected, and sometimes assailed with the language of impious objection. It is alleged against this duty, that God knows our wants without the aid of our petitions ; that he is ever ready

to relieve the sufferings of his creatures ; that he is not subject to passions, which can be moved by our entreaties ; that all things are fixed in the counsel of divine wisdom ; that the Disposer of events will not swerve from his course or change his counsels in consequence of our supplications.

To these cavils we may reply ; that the moral character and disposition of creatures are ever taken into the account to ascertain, what shall be the course of divine administration towards them. Froward and ungrateful men are fit only for angry visitations. The humble and thankful are prepared for the reception and right use of mercies. It is the established course of God's moral government, that while we walk contrary to him in acts of disobedience, he will walk contrary to us in severe rebukes ; but when we walk dutifully before him, in faith and prayer, he will make his face to shine upon us, and as far as shall be profitable, confer upon us the blessings of the life which now is, and that which is to come. Corrections are sent to produce a spirit of repentance and prayer. When this disposition is produced, the way is prepared either to remove the evils we feel, or to impart to us countervailing supports and consolations. The system of providence is, indeed, fixed ; and God will not swerve from it. But this is an argument for the use of prayer ; because prayer is an essential, leading part of this system. Deliverance and salvation are to be wrought out in answer to prayer. Prayer is an important link in the chain of events. When omitted, the aspect of providence will be dark and

threatening. When duly performed, there will be a succession of gracious interpositions, diffusing light, and peace, and joy through the habitations of humble suppliants. Prayer is the means of obtaining the most valuable benefits for those, who piously wait upon God.

How unfounded, then, and impious are the objections, which infidels make against the holy ordinance of prayer. The pious soul will abhor objections, which would prevent his most delightful exercises, and cut him off from his best resources. He will never imagine, that he has employed the proper course of means to obtain needed blessings, before he has joined to all his other endeavours fervent and unwearied prayer.

The pious man in sickness will employ the prescriptions of the physician. But he will consider these means, as very defective, without adding his own prayers and the prayers of his Christian friends for a divine blessing upon the remedies applied, and, especially, for pardon and spiritual healing. The devout husbandman will diligently till the ground. But the principal means to secure the reward of his labour will be, humble, dutiful prayer to the Lord of the harvest. The virtuous citizen will apply his counsels, his exertions, and his property to avert impending public evils; but he will consider that only a small part of his duty is done, until he goes to God, and wrestles with him in prayer, to turn away his anger from his people.

Prayer does not generate sloth, nor lead people idly to wait upon God for favours. On the

contrary, it animates them to a more vigorous performance of other duties. An unwavering belief that God works for us, and will readily interpose in answer to our prayers, will excite us to joint prayers and labours, as the instituted way to obtain for ourselves and others, all necessary favours. With all good men industry and prayer will be inseparably connected, and go hand in hand through the Christian life.

Let us then wisely appreciate the importance of prayer, and seriously weigh the arguments we have to quicken us to the performance of this duty. These arguments should prompt us to fervent and incessant prayer in our secret retirements, in our families, with smaller collections of friends, and in public assemblies. We should pray always with all prayer, and intercession, and thanksgiving; remembering, "that praying breath was never spent in vain."

Do any despise, or neglect this solemn duty? Are their closets never witnesses to the fervent breathings of their souls after God their Saviour? Are their houses seldom perfumed with the sweet incense of the morning and evening sacrifice? Are they often absent from the sanctuary? Or do they attend as idle spectators of the holy exercises of Christian devotion? Do their affections take no part in the supplications and praises offered up to the supreme God and adorable Redeemer? Do their spirits wander from God, while their bodies are present in his house? What contempt do they cast upon the best means of safety and happiness. How do they reproach the word, the providence, and the

grace of their Creator, Preserver, Benefactor, and Redeemer, and cut themselves off from the richest privileges and purest joys.

When publick worship and family prayer have most generally prevailed; then have the people been most distinguished in all moral virtues and Christian graces, then have they been blessed with domestic comforts, and with social and national privileges. The neglect of prayer is ever accompanied with the decay of godliness, and the prevalence of those follies and crimes, which are the infamy of individuals and the ruin of the community. When a people cease to pray, God will cease to bless, the glory of the Lord will depart from them.

The fathers of our country were eminent for their Christian profession and their virtuous lives. They fled to this land, that they might pray to God according to his word, without reproach or molestation. Here they planted themselves, and made the wilderness vocal with their prayers and thanksgiving. By prayer they secured the richest privileges, both civil and religious, to themselves and their posterity. If we would enjoy the inheritance received from them, and transmit it down, unimpaired and meliorated, to our offspring; let us copy the examples of our pious forefathers, and become men of prayer. If we seek him diligently, we shall find him. If we forsake him, he will forsake us. The revival of family religion, the devout attendance of people on public worship, the due observance of the Sabbath, and the pure rites of Christianity are the only sure pledges of divine favour. Let

all who believe in God, and love our Lord Jesus Christ, unite in their humble addresses to the throne of grace, that God would be pleased to revive his work in the midst of these years; that he would pour out his Spirit upon his people, and his blessing upon their offspring; that he would create in us a new heart and a new spirit, and thus make us a people of his praise. *Thus saith the Lord God, I will yet for this be inquired of by the house of Israel to do it for them.*

ASAPH.

For the Panoplist.

QUACKS IN VARIOUS WALKS OF LIFE.

QUACKERY is generally applied to the medical profession; a quack is a physician, who practises without skill or judgment; but there are quacks in other professions. Every man may be considered a quack, who pretends to more merit, than he possesses; who seeks more praise, than he deserves.

A minister of religion, who represents his brethren, who are equal to himself, as materially defective in knowledge, literature, charity, and talents, is indubitably a quack. By depressing others he intends to be considered himself, as one eminently distinguished for genius, catholicism, and goodness. On the other hand, the moaning enthusiast, who traverses the country, telling strangers, without any just reason, how dear they are to his heart, how his eyes weep, and his heart bleeds on their account, is doubtless a quack. If he be really concerned for their welfare, let him "weep for them in secret

places" without boasting of it. If he love them, let him prove it by his actions; if he be doing much for them, let them discover it by their own observation, or by experiencing the benefits. If he deserve much, let another man praise him, and not his own lips.

A professor of religion, who makes mournful faces, who tells how much he has improved in grace by afflictions and other instructions, it may be presumed is a quack. He, that often proclaims how bad he was, and how good he is; how impious he once was, and how devout and godly he now is, may be suspected of a design to pass now for more, than he is worth; he is a spiritual quack. Such also are those, who, while they overreach in their bargains, neglect the payment of just debts, and omit many duties of religion and humanity, are yet incessantly talking of ministers, and sermons, and orthodoxy, and faith.

A friend, who makes profession of entire devotion to your service, who often inquires, what he can do for your benefit, but never takes a step in your service, who inquires, what is necessary to your comfort, but never bestows a cent, though in many instances he must know your pressing wants, evidently designs to obtain credit for more, than he performs, more applause than he actually deserves. He intends that professions shall be reckoned as genuine friendship, and empty words, as useful actions.

All these are quacks in different forms.

BETA.

For the Panoplist.

ON THE MANNER IN WHICH CHRISTIANS ARE TO TREAT AN EXCOMMUNICATED BROTHER.

IN the 1st Epist. to Cor. chap. v. verses 9, 10, 11, Paul, referring to the case of an incestuous man, thus writes; "I wrote unto you in an epistle, not to company with fornicators. Yet not altogether with the fornicators of this world," i. e. of the heathen world, "or with the covetous, or extortioners, or idolaters; for then ye must needs go out of the world. But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or an extortioner, with such an one no not to eat."

The question here is, What is that eating with an excommunicated brother, which the apostle disallows?

First; It cannot be eating at the *Lord's table*, for the excommunication itself is an exclusion from this. And besides; the eating intended is such as heathens may be admitted to; but these, however moral in their lives, cannot, while they remain unbelievers, be admitted to eat with Christians at the *Lord's table*.

Secondly; It cannot be eating at a *common table*, for then, as the apostle observes concerning a refusal to company with heathens, "we must needs go out of the world." As the case might happen, the wife must not eat with her husband, nor the children with their parent. The laws of Christ were never intended to interfere with domestick or-

der or with common civility and hospitality. Our Lord has told us, that the offending brother, who cannot be reclaimed by the discipline of the church, is to be to us as a *heathen man* and a *publican*. And He never refused to sit down at a common meal with *publicans* and *sinners*. He condemned the rigour of the Jews in excluding such persons from their tables. And he would not prescribe to his church a rule of conduct, which he disapproved in the Jews, and refused to adopt in his own practice. The reason why he ate with publicans and sinners was, that by his courteous manners and instructive conversation he might bring them to repentance. They were sick, and needed a physician. The apostle directs the Thessalonian Christians, "to note the disorderly brother, and have no company with him, that he may be ashamed." But he cautions them not to carry this matter too far; "Count him not as an enemy, but admonish him as a brother." This does not import a denial of common courtesy and civility.

What then is the eating forbidden in the passage under consideration?

Let it be remarked, that what is principally forbidden is *keeping company*, commixing, associating, maintaining special and particular intimacy with such a person; for so the Greek word, *συναναμικνυσθαι*, used here, and in the 2d Epist. to the Thessalonians properly signifies. On this word the force of the prohibition lies; and the eating disallowed is such a kind of eating, as implies this intimate mixing, associating and keeping company.

In those ancient times it was common for people to make social feasts, to which they invited their special friends, that they might eat and converse together in testimony of mutual regard and confidence. To such feasts among the Jews our Saviour often alludes. Such convivialities among the heathens the apostle often mentions. And on such festivities made by *heathens* he allows Christians to attend. He says to the Corinthians, "If any of them, who *believe not*, bid you to a feast, and ye be disposed to go, whatsoever is set before you, eat, asking no question for conscience' sake. But if any man say to you, this is offered in sacrifice to idols," and thus intimates a scruple, whether you ought to eat it, "eat not for his sake that shewed it, and for conscience' sake. Conscience, I say, not thine own, but the other's," for though I know, that an idol is nothing, and makes the meat neither better nor worse, and therefore on my own account have no scruple to eat, yet all men have not this knowledge and discernment; "and why is my liberty judged of another man's conscience?" i. e. why is my liberty so used, as to be judged and condemned by the conscience of my scrupulous brother?

With respect to eating in an *idol's temple*, the apostle disallows it generally; for though an idol is nothing, yet such a public act might give general offence to Christians, as carrying too great an appearance of a relapse to idolatry. But with respect to the private festivities of heathens, Christians need not scruple to attend them, except where they found, that their at-

tendance would give offence to scrupulous brethren.

Now though Christians might eat at the social festivities of heathens, yet they might not eat at a social and convivial feast of an excommunicated brother, might not accept an invitation from him, nor give him an invitation to attend such a feast; because this would be to mingle with him as a companion, and countenance him in his vice and impenitence. Such companying with him they should avoid, that he may be ashamed. But those duties which result from family relation; those civilities, which belong to common neighbourhood; to social connexion, to ordinary intercourse, ought still to be paid him, that we may win him by our goodness, may admonish him by our conversation, may reprove him by our example, and thus encourage his repentance. L. J.

For the Panoplist.

ON PREACHING.

THE man, to whom is committed the delightful task of preaching the everlasting gospel, is placed in a situation interesting and vastly important, both with respect to himself and his hearers. If he be an unfaithful steward of the mysteries of our holy religion; if he impart not truth to the ignorant, and warn not the sinner of his danger, of him will the blood of transgressors be required by his Master. On the contrary, if from the treasures of wisdom he scatter abroad and dispense food to the hungry; his reward is with his God.

To *instruct* and to *persuade* may comprehend the whole duty of a preacher. Men are ignorant of their Maker and of themselves; of their various relations to God, and of the duties arising from those relations. The preacher is to pour upon them the light of truth, derived from the sacred scriptures. Men are indisposed to good, borne away by passion, and unwilling to follow the convictions of their minds. He is to stop them in their mad career, and to entreat them by every pressing consideration to walk in the sober path of wisdom and uprightness. Useless indeed will be his instructions, and unheeded as the idle wind the exhortations of his lips, unless the Spirit of grace carry them home to the heart; but this Spirit is promised, and when he is tempted to despond in the view of the inefficacy of his labours, the cheering voice of "*Lo, I am with you,*" should exhilarate his mind and quicken his exertion.

As, then, the exhibition of truth is the first great duty of the preacher, it is worthy of inquiry what truths are best calculated to make men holy and happy, and what manner of exhibiting them will be most likely to impress.

For instruction on both these points we must have recourse "to the law and to the testimony;" and the apostles are examples, which should be carefully followed by all their successors. *While we were yet sinners, it is written, Christ died for us. He that believeth not on the Son of God hath not life, but the wrath of God abideth on him. Except a man be born again, he cannot see*

the kingdom of God. The sinful and perishing condition of men, the atonement of Christ, the necessity of believing in his name, and of a change in our moral characters by the grace of God, are truths asserted in these passages, inculcated throughout the gospel, and which were constantly proclaimed and insisted upon by our divine Master and his disciples. They are therefore foundation stones, on which modern preachers should build the goodly edifice of Christian morality.

These truths should now be preached as formerly; not with words of man's wisdom, but with plainness, clearness, and faithfulness. Let not the pure light be reflected from a thousand gilded words, which dazzle the eye, and render the perception confused; nor let it be put under the bushel of learned obscurity. Let it shine, unreflected, directly upon us to lighten our path to the kingdom of heaven.

The most happy style of preaching is that, which is least noticed, and which, like the deep and gentle stream, carries us silently and imperceptibly along from one object to another. So far therefore as any singularity of attitude or gesture, any contortion of feature, peculiar modulation of voice, or strangeness of composition tends to withdraw the attention from the subject to the manner; so far is the speaker removed from perfection.

Figurative language, when introduced for the purpose, not of embellishing the discourse, but of illustrating the subject, has the most happy effect. It embodies our ideas and presents

them to the eye. It relieves the mind from the pain of abstraction by permitting it to rest upon a sensible object, and it pleases, while it instructs, by pointing out a resemblance between this object and the subject of thought.

Our Saviour frequently spake in figurative language, but his speech always distilled as the dew. All his illustrations were natural, easy, familiar, and appropriate, and therefore beautiful. But when rhetorical figures are evidently the fruit of labour, and when they are awkwardly introduced, they tend not to instruct, for they withdraw our attention from the subject, and lead us irresistibly to notice the talents of the writer.

Another aim of the preacher should be to *persuade*. Instruction is of no use, it is worse than useless, unless it be followed; and to induce compliance with it is the object of persuasion.

Every one, who observes man, must be convinced that the affections do not always conform to the dictates of the understanding, and that the mind may be well furnished with truth, for which the heart has a total disrelish.

The ground work of persuasion is the presentation of some motive, which will interest and excite to action. These motives will crowd upon the speaker. Let him alarm the fears of his hearers by pointing out the consequences of sin, the disgrace, the pain, the anguish, the ruin which will follow. Let him hold up before them their insensibility, their ingratitude, their madness and folly. Let him appeal to every natural sentiment in their minds, and let him dis-

play to them that high and inestimable reward, that glory, honour, and perfection, which are laid up in store for the righteous.

It was in this manner that St. Paul preached. But a minister can never affect the hearts of his audience, unless he feels himself the truths, which he delivers; and his usefulness will be abridged in proportion as his sincerity and piety are doubted. Persuasion hangs only upon sincere lips. When a preacher exhorts us by the most solemn considerations to follow the light of truth, to repent and to believe, and exhorts us in a cold and inanimate manner, which gives us no conviction of his sincerity and earnestness; his words will be ineffectual; and the strange combination of interesting motives and cold presentation of them will leave upon the mind a confused impression of wonder, and a kind of incredulous belief, which can hardly force the mind to exertion.

But in order to true pulpit eloquence it is not necessary to display all the gesticulations of the theatre; nor will the powers of persuasion be increased in any proportion to careful attention to manner. Art can never affect us like nature; and would the preacher draw the bow with such energy as to impel the arrow to the heart, his own soul must first be impressed with the truths, which he delivers. Without the fervour of benevolence in his delivery even a truly eloquent discourse would lose its effect; and without warmth of feeling in the composition of his sermon, in vain would he introduce in it the most alarming considerations, and

adorn it with all the flowers of rhetoric.

Men are keen-sighted in observing improprieties, and can easily distinguish the warm effusions of passion from the unaffected productions of labour and taste. Z Z.

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For the Panoplist.

PROOFS OF A UNIVERSAL DELUGE.

No. 5.

(Continued from p. 152.)

IN Japan the priests and nobility have the title of *Camii*. The country is called the kingdom of *Chamis*. Chamis was *Scin*, or *San*, the sun, who was Cham, or Ham, the son of Noah. The laws of the empire are the laws of *Chamis*, and all their gods are styled *Sin* or *Chami*.* The founder of the empire is said to have been *Tensio Dai Sin*, or Tensio the god of light. Near his temple is a cavern visited for religious purposes, on account of his having been once hidden, when neither sun nor stars appeared. A common method of representing the time when Noah was shut up in the ark.

One of their principal gods is *Jakusi*, similar to Tacchus of the west. He is the Apollo of Japan, and his character is like Orus in Egypt. Half a large scollop shell forms his canopy, and his head is surrounded with a crown of rays. He was Noah.† Canon, another deity of the Japanese, is the reputed lord of the ocean, represented coming out of a fish, crowned with

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* Kaemfer.

† Father Boushet. Hennipin.

flowers. In India the same deity is called Vishnou, and Macauter. He is known in other parts of the East. The Indians have also a tradition of a flood in the days of Vishnou, which covered the whole earth.* The Bramins say there was a time when the serpent of a thousand heads withdrew himself, and would not support the world, because it was so overburdened with *sin*. Immediately the earth sunk into the great abyss of waters, when mankind and all that breathed were destroyed; but Vishnou raised the earth from the flood. The oldest mythological books of the East Indies give an account of a universal deluge, sufficiently corresponding with that of Moses.*

The Parsees mention a time of great wickedness, when there seemed to be an universal opposition to the supreme Deity, when it was thought proper to bring an universal inundation over the face of the earth, that all impurity might be washed away. This being accomplished, every living creature perished, and the earth was for some time entirely covered.†

The Mexicans have a tradition of a flood in which all men were drowned. The Iroquois say, that a lake of their country once overflowed, and in a short time covered the whole earth. The original inhabitants of Cuba had much information concerning a flood, which destroyed the whole world, excepting an old man, who foreseeing the deluge, built a great ship, went into it with his family, and abundance of animals; after a season he sent forth a crow, which feeding on

the dead, did not return for some time, but finally came back with a green branch. The people of Terra Firma had received a tradition of the flood; that it was universal, that one man and woman, and their children were preserved in a canoe, from whom the world was again peopled. The Peruvians gave information that they had heard from their ancestors, that many years before they had kings or Yncas, when the world however was very populous, there happened a great flood; the sea, bursting over its bounds, covered the earth, and destroyed all the inhabitants. The people of the inland parts of Brazil had little knowledge of God or religion; yet they had distinct traditions of the flood, when all mankind perished, excepting two brothers, and their wives, who became the heads of two distinct people.‡ The inhabitants of Otaheite have a tradition that their island was broken from the continent a long time ago, when the supreme God was angry, and dragged the earth through the sea.

The natives of New-England had a tradition of the universal deluge, when all mankind perished, excepting one man and woman, who escaped by ascending one of the White hills, supposed to be the highest summits in North America.

So uniformly have the inhabitants of the world maintained a remembrance of the flood. Though their accounts are different, as might have been expected, as to immaterial circumstances, yet they all coincide in proclaiming an *universal deluge*.

* Sir W. Jones. § Encyclopedia.

‡ M. Thevet.

If, not satisfied with the testimony of every age and country, we dig into the bowels of the earth, there we behold traces of the deluge; if we appeal to the world itself, the world, the rocks, the hills, and mountains reply, *there has been an universal deluge*. In the Andes of South America, ten thousand feet above the level of the ocean, are found marine shells in abundance. In the Alleghany mountains of North America the stones are full of sea shells; not only those in the vallies, but those on the summits are marked with these marine substances.* In one place among the Alleghany mountains are forty thousand acres covered with oyster and cockle shells.

If from America we pass to the eastern continent, the mountains of Scotland, of Switzerland and Italy, Atlas and Ararat still exhibit on their summits, the spoils of the ocean; mountains of every region from Japan to Mexico proclaim the same fact, recorded in scripture, *that the waters of the flood once overflowed their highest summits*. The moose deer of America is found buried in Ireland; the Elephant of Asia and Africa is found in England and North-America. Crocodiles of the Nile are dug up in the heart of Germany. What is more, the ruins of plants, trees, and animals, now not known in the world, are discovered in various countries.

These are facts which give all possible support to the history of Moses respecting the universal inundation in the time of

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* EVANS.

Noah. We add only one proof more. From the institutes of *Menu*, an ancient work on Hindoo jurisprudence, written in the Sanscrit language and translated by Sir W. Jones, it appears, not only that the Hindoo account of the creation confirms the relation of Moses, but that the Hindoo puranas contain *the history of the deluge*, and of Noah. They relate that he was preserved in an ark from a deluge which destroyed all mankind. The story which follows, respecting him and his sons, exactly corresponds with the history of the Hebrew Legislator.

PHILO.

(To be concluded in the next number.)

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For the Panoplist.

CONTEMPLATIONS ON CHRIST.

(Concluded from p. 209.)

IN describing his office as Mediator, the scriptures particularly reveal him as the *prophet* of the highest, who came immediately from God. "Never man spake like this man." Friends and foes, the wise and unwise, were astonished at his wisdom. The Jewish rulers expressed their surprise thus: "How knoweth this man letters, having never learned?" His answer solved the difficulty, and is the only solution of it. "My doctrine is not mine, but his who sent me." It could not otherwise be, that a person of his obscure birth and education should excel, beyond comparison, every teacher who had gone before him—confound the wise, and bring to nothing the understanding of the prudent.

The acutest foes used every art to entangle him ; but were always entangled themselves. If they took counsel against him ever so privately, or even conceived a thought against him, he shewed that he perfectly knew their most secret counsel, and the thought of their heart.

The doctrine brought from heaven by him gave light to nations who sat in darkness, without God, and without hope—uncertain whether repentance would be accepted, and ignorant what true repentance means. He taught the worship of the Father in spirit and truth—came to call sinners to repentance, and proclaim remission of sins through the blood of his cross. No man cometh unto the Father, but by him. Whatsoever we ask in his name, the Father will give. To whom shall we go for the words of eternal life, but to him who came from the bosom of the Father, to teach the way of God in truth, to open before us the gates of immortality ?

Would we see a perfect system of *morality*, where shall we find it, but in the sermon he preached on the mount, which filled the multitudes who heard it with astonishment ? The maxims themselves—the principles upon which they are founded—the motives to the observance of them, all concur to prove him a teacher infinitely superior to any that hath appeared in the world before or since. That distinguished sermon contains every precept of purity, temperance and moderation ; of contentment, self-denial and meekness ; of humility, charity and forgiveness ; of resignation,

heavenly-mindedness and devotion. Every friend to mankind will wish that these things may prevail.

The *example* of this great teacher was a transcript of his precepts. His vigilant and implacable enemies could not convict him of a fault. He sought not his own glory or his own will, but the will and glory of him who sent him.

The works which he did in his Father's name witnessed that he was the Christ, that prophet of whom Moses and succeeding prophets spake. A voice from heaven, on one occasion and another, witnessed the same thing. Add to these proofs, the accomplishment in him, and in him only, of a succession of prophecies, from the beginning of the world until he appeared ; together with the fulfilment of his own prophecies, particularly respecting his passion and resurrection, the desolation of Jerusalem, and state of the Jews. The evidence arising from his doctrine, precepts, example and works form a body of evidence, which completely evinces that Jesus was the Christ.

It was foretold that the Messiah should make *atonement* for sin. "The chastisement of our peace was upon him. The Lord laid upon him the iniquity of us all. He poured out his soul unto death, that he might make reconciliation for iniquity, and bring in everlasting righteousness. Awake, O sword, against my Shepherd, and against the man that is my FELLOW, saith the Lord of hosts : smite the Shepherd." The evangelical prophet has given a lively description of his passion, exactly correspond-

ing with the history contained in the gospels ; and connects his intercession in heaven with his sacrifice. He bare the sin of many, and made intercession for the transgressors." David, speaking of him, saith, "Thou art a priest forever. The Son of Man came to give his life a ransom for many. God sent his Son to be a propitiation for the sin of the world, and in him is reconciling the world to himself, not imputing their trespasses.

Having offered one perfect sacrifice, our high priest sat down forever on the right hand of God, where he maketh continual intercession for us. All our services must be performed in the name of the Mediator, that God may be glorified. He is able to save to the uttermost all that come to God by him, seeing he ever liveth to make intercession. His resurrection proved him to be the Son of God with power. The decree was pronounced, "This day have I begotten thee. I have set my *King* upon my holy hill of Zion. I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." The dispensation of the Holy Ghost, after he ascended, in the view of the astonished disciples, assures us, that he is exalted to be a *Prince* and a *Saviour*. Miraculous gifts were doubtless continued in the church through the apostolic age, though in all probability gradually withdrawn, after the martyrdom of Paul. Angels, authorities, and powers above are made subject to our exalted Redeemer. He "hath on his vesture and on his thigh this name written, King of

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kings, and Lord of lords." His kingdom is not of this world. His laws are enforced by spiritual and eternal sanctions. His people shall be willing in the day of his power. He is head over all things to the church—able to defend it from all its foes. Righteousness is the girdle of his loins, and faithfulness the girdle of his reins. The spirit of wisdom and understanding, counsel and might, knowledge and the fear of the Lord rested on him. Defended by him, the gates of hell have not prevailed against his church. He shall have dominion from sea to sea. In his days shall the righteous flourish, and the meek inherit the earth. He must reign until all things are put under him. Thus the kingdom shall be the *LORD's*.

Lastly, Authority is given him to judge the world ; because he is the Son of Man. For this purpose he will descend from heaven, in like manner as he was seen to ascend, attended by hosts of angels. They shall gather all nations before him ; and under his direction, sever the wicked from among the just. Apostate spirits are reserved unto the judgment of the great day. At that day, impenitents of mankind and infernals will unite in confessing, "Thou art righteous, O Lord, because thou hast judged thus." Holy angels and glorified saints will then unite in the acclamation—Now is come salvation and strength, and the kingdom of our God, and the power of his Christ.

May all men know assuredly that God hath made the crucified Jesus both Lord and Christ. He shall be revealed from heaven

in flaming fire, taking vengeance on them that obey not the gospel. He shall come to be glorified in his saints, and to be admired in all them that believe. We persuade men by the mercies of the Lord. We persuade them also by the glory and the terrour of the judgment-seat of Christ.

Then cometh the end, when he shall deliver up the kingdom to God, even the Father. For when it is said, All things are put under him, it is manifest that HE is excepted who did put all things under him. For the suffering of death, we see Jesus crowned with glory and honour. Faithful to him who appointed him, God also will be faithful to his covenant with the Redeemer, and build up his throne to all generations. All that the Father hath given me, shall come to me; and I will raise them up at the last day, and give to them eternal life.

“And I beheld, and I heard the voice of many angels round about the throne, and the living creatures, and the elders: And the number of them was ten thousand times ten thousand, and thousands of thousands; saying, with a loud voice, *Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing.* And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I, saying, *Blessing, and honour, and glory, and power, be unto him who sitteth upon the throne, and unto the Lamb, forever and ever.*”

Does not the question before

us appear to be an interesting one? Can our hearts be indifferent to a character so exalted? Were Gabriel sent from the presence of God upon an embassy to men, it would become them to treat him with great reverence. What regard then is due to him who is so much higher than the angels, by whom the worlds were made, and by whom all things consist; who, notwithstanding, tabernacled in flesh, and gave himself a sacrifice to expiate human guilt? who for the suffering of death hath all power given him in heaven and earth? *They will reverence my Son*, is the just expectation of HIM who sent him.

Christianity was first confirmed by eye-witnesses and ministers of the word, whose ministry was sanctioned by signs and wonders, divers miracles and gifts of the Holy Ghost. It hath been confirmed by its extensive promulgation and continuance, against every kind of opposition. In the hands of the weakest instruments, endowed with power from on high, its light spread, like the orb of day, through the world. It hath collected additional evidence from age to age, as appears from the history of the church and world. It is transmitted to us, that we might believe, and, believing, might have life through the Redeemer. Does it consist with any respect to the cause of virtue, that men are offended in him? Do its mysteries warrant the rejection of it? What shall we substitute in its room, if we reject it? what rule of faith? what guide in our duty to God and man, or for the government of our appetites and passions?

Those who are ready to make every objection to the gospel, which a vain imagination can suggest, or readily listen to such objections, should first answer the weighty arguments in defence of it. Among these arguments that taken from its unquestionable historical facts is entitled to first consideration. He who should undertake to dispute the authenticity of these facts, would have a much harder task than would be requisite to refute the superficial and unfounded cavils, which are reiterated in books on infidelity.

Were the infidel to pronounce on the moral character and life of Jesus, he must either deny that there ever was such a person; or that he taught the doctrine, and wrought the works, and exhibited the example ascribed to him—or he must say, that a deceiver might possess a character which has no part dark—might fill up life with doing good—might live in heaven while on earth—and, in attestation to the truth, lay down a life filled with labour and sorrow.

Just thoughts of Christ are intimately connected with the love of God and our neighbour, meaning by the term neighbour every man to whom we can shew mercy, without respect of nation, profession or character. Pretenders to patriotism and philanthropy cast contempt on him who gave himself a ransom for all—who proclaimed peace on earth and good will to men, in connexion with glory to God on high. The imitation of his love, which many waters could not quench, nor the floods drown, is the characteristic of his disciples. Charity is the greatest of graces, and nev-

er faileth: It embraces the household of faith with complacency: It does good to all as there is opportunity. Love your enemies, bless them that curse you, do good to them that hate you, and pray for them who despitefully use you, and persecute you. Let this mind be in you which was in Christ Jesus.

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For the Panoplist.

THOUGHTS ON 1 PET. IV. 6.

“For this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit.”

If mankind are spiritually dead, in the sense in which some represent them, why is the gospel to be preached to them? is a question put, by way of objection to the doctrine of human depravity. The above passage, it is conceived, affords an answer. The reason there given is twofold.

The primary and more obvious reason is mentioned last, viz. “that they might live according to God in the spirit,” i. e. that by the sanctifying influence of its holy doctrines, men might be raised from a carnal, to a holy and spiritual life.

Another reason for preaching the gospel to sinners, here pointed out, is, “that they might be judged according to men in the flesh.” To ascertain the apostle’s idea it will be necessary to notice its connexion with the foregoing verse, where he observes, that those who remain disobedient to the truth, shall be judged for their perverse-

ness; and to prepare suitable evidence against them for this trial, the gospel is to be preached to them; viz. "that they might be judged according to men in the flesh," i. e. that by the medium of the gospel they might be convicted, and condemned upon the same publick evidence, on which criminals are convicted in human judicatories. God could distribute exact justice, by his perfect knowledge of the heart; but it is highly important that creatures should have a clear view of the equity of his sentence; and in order to this, their guilt must be proved by such overt acts as are sufficiently indicative of the temper of their hearts. Their rejection of the gospel will afford this evidence. They will be "judged according to men in the flesh," or upon evidence of which creatures can judge. "They will have no cloak for their sin." All will then be convinced, that, "if any man love not the Lord Jesus Christ, he justly deserves to be anathema, Maranatha."

A CORRESPONDENT.

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Remarks on the foregoing Construction.

It is not doubted, that the thoughts of the ingenious author of this exposition are, in themselves, just and important. The doubts and inquiries here suggested respect the performance merely as an exposition of the passage under consideration.

1. The phrase, "that they might be judged according to men in the flesh," is supposed by our correspondent to refer to the final judgment, or the distribution of rewards and punishments at the last day *according to the*

principles of human justice. On this construction it is difficult to discover the contrast which the apostle evidently intends to make between *being judged according to men in the flesh, and living according to God in the spirit.* What contrast is there between men's being treated at the last day according to the principles observed in human judicatories, and their living according to God in the spirit? May they not be treated in that way at last, whether they live according to God in the spirit, or not?

2. The flesh in scripture use generally signifies a principle or state of moral depravity; especially when it stands in opposition to the spirit, as it does here. But according to the foregoing exposition, *the flesh* has no such signification.

3. Is it reasonable to suppose the term, *dead*, here means *dead in sin*, when it is used in another sense, that is, literally, just before;—"who is ready to judge *the living, and the dead.*"

4. In the reasoning on the passage, it is implied, that they, to whom the gospel is not preached, will not be convicted and condemned upon publick evidence. "The gospel was preached to them, that they might be judged according to men in the flesh; that is, that by the medium of the gospel they might be convicted and condemned upon the same publick evidence, on which criminals are convicted in human judicatories." But will not men, destitute of gospel light, be convicted and condemned upon like evidence? They will indeed be judged by the law of nature. But the evidence, on which they will be judged, will be as publick, as

the evidence on which others will be judged. How then can their being judged in that manner be the particular end of preaching the gospel to them?

After these remarks, it will not be deemed unsuitable to introduce some of Leighton's observations on the passage. By them that are dead, he conceives, the apostle means such as had heard and believed the gospel, and now were *dead*. "And this," says the pious expositor, "he doth to strengthen the brethren to whom he writes, to commend the gospel to them to this intent, that they might not think the end and condition of it hard and grievous;—inasmuch as it was the *constant* end of the gospel, and they that had been saved by it went the same way he points out to them."

Dr. Guise gives a similar construction of the passage. "This

is the end for which the gospel was preached to those believers, who are now the dead in Christ, *as well* as to those who are still living upon earth, that they, by a divine power attending it, being thoroughly mortified and dead to their former sinful inclinations and courses of life, might be *eventually censured and condemned*, and even put to death, for their novel principles and behaviour, *as being judged according to the principles of corrupt nature*; but that they might really live after a spiritual manner by a holy conformity to the image and will of God in their renewed souls."

These queries are modestly suggested to our correspondent, who is entitled to our most respectful consideration, and to the inquisitive reader, who is left to form a conclusion for himself.

EDITORS.

Selections.

PARAPHRASE ON ECCLESIASTES XII. 1—7.

(From Bishop Horne.)

A VIEW of the different materials of which man is composed, may teach us to form a proper estimate of him. He stands between the two worlds, the natural and the spiritual, and partakes of both. His body is material, but its inhabitant descends from another system. His soul, like the world from which it comes, is immortal; but his body, like the world to which it belongs, is frail and perishable. From its birth it contains in it

the seeds and principles of dissolution, toward which it tends every day and hour, by the very means that nourish and maintain it, and which no art can protract, beyond a certain term. In spite of precaution and medicine, "the evil days will come, and the years draw nigh, when he shall say, I have no pleasure in them."—Pains and sorrows will succeed each other, as "the clouds return after the rain," blackening the face of heaven, and darkening the sources of light and joy. The hands, those once active and vigorous "keepers of the house," grown paralytic, shall "trem-

ble ;" and "the strong men," those firm and able columns, which supported it, shall "bow themselves," and sink under the weight ; the external "grinders" of the food, the teeth, "shall cease, because they are few," and the work of mastication shall be imperfectly performed. Dim suffusion shall veil the organs of sight, "they that look out of the windows shall be darkened." "The doors," or valves, "shall be shut in the streets," or alleys of the body, when the digestive powers are weakened, and the sound of the "internal grinding is low." Sleep, if it light upon the eye-lids of age, will quickly remove again, and "he will rise up" at the time when the first "voice of the bird proclaims the approach of the morning. All the daughters of musick shall be brought low ;" he will hear no more the voice of singing men, and singing women. Timidity and distrust will predominate, and he will be alarmed at every thing ; "he shall be afraid of that which is high, and fears shall be in the way." As the early "almond tree," when it flourishes in full blossom, his hoary head shall be conspicuous in the congregation, the sure prognostick not of spring, alas, but of winter ; he who like "the grasshopper," in the season of youth was so sprightly in his motions, now scarce able to crawl upon the earth, "shall be a burden" to himself, and the organs of sense, being vitiated and impaired, "desire" and appetite "shall fail." The spinal marrow, that "silver cord," with infinite ramifications of the nerves, thence derived, will be relaxed and lose its tone ; "and the golden bowl," the re-

ceptacle of the brain, from which it proceeds, "shall be broken." The vessel by which, as a "pitcher," the blood is carried back to the heart for a fresh supply, shall be broken at the fountain, and the wheel, or instrument of circulation, which throws it forth again to the extremities of the body, shall be broken at the cistern. When this highly finished piece of mechanism shall be thus disjointed and dissolved, "then shall the dust," of which it was formed, "return to the earth as it was, and the spirit shall return to God who gave it." Learn we from hence, to bestow on each part of our composition that proportion of time and attention, which, upon a due consideration of its nature and importance, it shall appear to claim at our hands.

THE SPIRIT OF THE MINISTRY.

(From Massillon.)

We cannot forbear particularly and earnestly to recommend the following admirable remarks to the attentive perusal of all who are clothed with the ministerial office.

"The spirit of our ministry," says this eloquent divine, "is a spirit of zeal and firmness. It is our duty to exhort, to correct, to reprove, "in season and out of season." We ought to bear our testimony boldly against publick sins and abuses. The face of a Christian minister ought not to blush for the ignominy, which indulgences, unbecoming his character, never fail to produce ; he bears, written upon his forehead, with much

more majesty than the High-Priest of the law, "the doctrine and the truth;" he ought to know no one according to the flesh. He who, by the imposition of hands, has been set apart to the holy ministry, should manifest an heroick disposition, which elevates him above his own weakness,—which infuses into him noble, great, generous sentiments, and such as are worthy his elevated calling,—which raises him above fears, hopes, reputation and opprobrium, and above every thing which influences the conduct of other men.

Now, this spirit of courage and firmness is very much opposed to the spirit of the world. For the spirit of the world is a temporising spirit,—a spirit of politeness, complaisance, attentions, and management. To pass well with the world, a man must have no opinion of his own; he must think always with the greatest number, or at least with the most influential; he must have approbation always ready to bestow, and wait only for the moment when it will be most agreeable. It is necessary for him to be able to smile at impiety; to accustom his ears to the most severe and cruel strokes of slander; to give praise to ambition and a desire of preferment; and to suffer a preference to be given to natural above moral and spiritual talents. In fine, if we wish to live in the world, we must think, or at least speak like the world; it will not do to carry thither an uncompliant, harsh spirit; for this a person would soon become an object of ridicule and contempt, and he himself would soon become disgusted with it. Thus we, who ought to be "the salt of the

earth," must accommodate ourselves to the children of the world, and "lose our savour;" we, who ought to be the censors of the world, must become its panegyrists; we, who ought to be "the light of the world," must perpetuate its blindness, by our approbation, or by our cowardice; in one word, we, who ought to be instruments in the salvation of the world, must perish with the world.

Admitting that, when you first go to mingle with worldly scenes, you may intend not to be seduced from the path of duty; admitting that you at first possess sincerity, firmness, and courage; you will soon deviate from them. Those ideas of zeal and firmness against vice with which you enter into the world, will soon grow weaker; intimacy with the world will soon make them appear to you unsocial and erroneous; to them will succeed ideas more pleasant, more agreeable to man, more according to the common manner of thinking; what appeared zeal and duty, you will regard as excessive and imprudent severity; and what appeared virtue & ministerial prudence, you will consider as unnecessary singularity. We enter, by little and little, and without perceiving it ourselves, into their prejudices, and adopt the excuses and vain reasonings to which they have recourse to justify their errors; by associating with them we cease to think them so culpable; we even become almost apologists for their effeminacy, their idleness, their luxury, their ambition, their passions; we accustom ourselves, like the world, to give to those vices softer names; and what confirms us in this new system

of conduct is, that it has the approbation of men of the world, who give to our cowardly compliance with their customs, the specious names of moderation, greatness of mind, acquaintance with the world, a talent to render virtue amiable; and to the contrary conduct the odious names of littleness, superstition, excess and severity, calculated only to drive people from virtue, and to render piety either odious or contemptible. Thus, from gratitude, we treat those in a friendly manner who bestow upon our cowardice the honour and homage due to firmness and zeal; we believe them more innocent, since they think us more amiable; we show more indulgence to their vices, since they metamorphose our vices into virtues. For how uncommon is it for people to be severe and troublesome censors of their admirers? and how few are there like Barnabas and Saul, who, because they would not relax any thing from the truth, were stoned by the very people who, but a moment before, were ready to offer incense to them as to gods descended upon earth?

ON THE ADVANTAGES OF PUBLICLY ADMINISTERING THE RITE OF BAPTISM.

(From the Christian Observer).

HAVING observed the impression made on a full congregation by the baptism of a child during the service, and by a serious address in the sermon to parents, sponsors, and all baptized persons, concerning their obligations and duties, and their criminality, if they did not at-

tend to them; I was led to conclude, that the public administration of this ordinance, during divine service (which, except in cases of necessity, our church inculcates most decidedly,) would, if generally adopted, be productive of most important advantages; and, consequently, I was induced to conclude, that the too common custom of baptizing on other days except the Lord's Day, or if on the Lord's Day, after the congregation is separated, was, at least, foregoing those advantages.

The Anti-pædobaptists do all baptize *very publickly*, and this administration of baptism, according to their sentiments, is very impressive, and has a great effect in producing a favourable opinion of their mode of baptizing, in the minds of those who have not maturely weighed the subject; besides giving the minister an occasion of addressing the consciences, the judgments, the passions, or even the prejudices of the assembly. But the retired and concealed way, now generally adopted by the ministers of our Church, (contrary to the rubrick undoubtedly) seems to say to the people, "It is a mere form; there is no need to make it publick; no instruction can be grafted on it; it needlessly lengthens the service." And the *unchristian* custom of making baptisms an occasion of a sensual dissipated feast, which is too generally connived at, gives countenance to this conclusion, and advantage to those who administer this sacrament in another manner, less scriptural, I apprehend, in other respects, but more scriptural in that it is made a publick, serious and religious

service. Indeed I am fully convinced, that the public administration of infant baptism, with apposite instructions to all concerned, would do more to establish its scriptural authority than all the controversial publications which have appeared on the subject.

But this is by far the least part of what I would wish to point out. A great deal has been said of baptismal regeneration. If we say that this *always*, and of course takes place, however the sacrament is administered, not to adduce other objections, it is plain that we return to the *opus operatum* of the Papists. Yet far be it from me to deny, that regeneration may accompany baptism, and that it frequently does when properly administered. Now I was peculiarly impressed on seeing baptism administered during the service, with the idea, that a considerable number of true Christians were, all over the congregation, uniting in prayer, that the child might be baptized by the Holy Spirit, and made an heir of eternal life. Surely, thought I, this way of administering the sacred ordinance gives the most scriptural ground to hope that the inward and spiritual grace shall accompany the outward and visible sign: and I cannot conceive that the private mode of baptizing can afford a ground of confidence which, either on scriptural or rational grounds, can be put in competition with it.

But, above all, the opportunities that the public administration of baptism gives to the minister of addressing all descriptions of persons in his congregation on their respective duties, and their failures in them, ap-

pear to my mind of the greatest importance. I have long complied with the general custom, and have never, for at least twenty-five years, baptized a child during divine service: but I must allow that, having once been present where a child was thus baptized, the ceremony being followed by an appropriate address, I was then convinced, that by private baptism, (in which I include baptizing in the church, except during divine service on the Lord's Day, or on some public occasion) many advantages of exhorting and establishing our congregations were lost; and many advantages given to those who endeavour to draw our people from us.

IGNOTUS.

FRAGMENT.

(From the *Christian Observer*.)

IMPORTANT CONCESSIONS OF BOLINGBROKE.

"No religion," said that deistical nobleman, "ever appeared in the world, whose natural tendency was so much directed to promote the peace and happiness of mankind, as Christianity. No system can be more simple and plain than that of natural religion, as it stands in the gospel. The system of religion which Christ published, and his evangelists recorded, is a complete system to all the purposes of religion, natural and revealed. Christianity, as it stands in the gospel, contains not only a complete, but a very plain system of religion. The gospel is, in all cases, one continued lesson of the strictest morality, of justice, of benevolence, and of universal charity."

Review of New Publications.

The beneficial Influence of the Gospel. A Sermon preached before the Society in Scotland for propagating Christian Knowledge in the Highlands and Islands, at their Anniversary Meeting in the High Church of Edinburgh, June 14, 1804, by the Rev. WALTER BUCHANAN, A.M. one of the Ministers of Canongate, Edinburgh.

THIS is an excellent sermon. The style of the preacher is animated and elegant, serious and impressive. His opinions are orthodox; his information various, extensive, and particular. He is not one of those, who "mount the rostrum with a skip, and then skip down again." His sermon is long, but were it longer, it would not tire the reader. The preacher feels as he speaks, and like "a workman" pleads the cause of God; while he informs his hearers, he interests their affections; while he convinces their understanding, he persuades their hearts.

The text, which is the foundation of this discourse, is Philemon ver. 11. *Which in time past was to thee unprofitable, but now profitable to thee and me.*

A few sentences may give some idea of the sermon. P. 33.

"As Christians multiplied in the world, the happy effects of the gospel became more and more apparent. The knowledge of their principles, and the influence of their example, were gradually diffused through the community, and produced an important alteration in the opinions and usages of the people at large. Gross idolatry with its train of attendant abominations, vanished before it: men began to entertain juster conceptions of God, and their duty: a

higher standard of morals was introduced; and crimes, which formerly stalked abroad without a blush, fled from the view of men, and took refuge in the shades of night. In every country where Christianity prevailed, it meliorated the condition, and exalted the character of man. It encouraged the arts of peace, mitigated the calamities of war, gave protection and consequence to the lower ranks of society, and rescued the female sex from that degraded and servile state, to which they were subjected throughout the whole heathen world. While it taught the poor to be contented and industrious, it restrained the power of the great, checked the arrogance of the rich, and infused into the breasts of all, who felt its power, a tender sympathy for the woes of others. In the whole range of Pagan antiquity, no traces are to be found of any asylum for the indigent or afflicted, the helpless orphan and destitute widow: but wherever the gospel extended its influence, institutions were formed, and houses were opened for the relief of almost every species of human sorrow. In fine, it has contributed more than any, nay, than all other causes, to humanize the heart and to civilize the manners of mankind."

The moral Tendency of Man's Accountableness to God; and its influence on the happiness of society. A Sermon preached on the day of the General Election at Hartford, in the State of Connecticut, May 9th, 1805. By ASAHEL HOOKER, A.M. Pastor of the Church in Goshen. Hartford. Hudson & Goodwin.

AFTER a careful perusal, and re-perusal of this discourse, we hesitate not to pronounce it excellent. Notwithstanding the uncandid and injudicious suggestions of certain individuals, we are bold to say, it is truly and

uncommonly excellent. We say this without any risk of character. For in this case we already have the advantage of knowing the publick opinion. The enlightened Christian publick, as far as it has been acquainted with this discourse, has pronounced it one of the best ever delivered on such an occasion. But let all who have opportunity read and judge for themselves. We shall esteem it a happy circumstance, if those remarks which have evidently been designed to sink the value, and circumscribe the influence of this sermon, should make it more generally known. For we doubt not, the more it is known, the more it will be approved and admired. The preacher displays, to an uncommon degree, the qualifications which his office requires, and which the interesting occasion particularly called for. In every part he shows himself the dignified Christian orator. There is no appearance of lightness, groveling sentiment, adulation, or indecision. He is full of his subject, which is very important and well chosen. His language is at once copious and energetic. We make no quotations, as it would be difficult to treat the discourse with justice, without transcribing the whole.

We add the pleasing information, that the amiable author is, with increasing reputation and influence, employed in the important work of teaching students in divinity.

A Treatise on Infant Baptism, proving, from the scriptures, that infants are proper subjects of Baptism, were so considered by the Apostles, and did receive

that ordinance under their ministry. By ISAAC CLINTON, Pastor of a church in Southwick. Springfield. Henry Brewer.

In the 1st. section, the author states the point in controversy. "On the one side it is maintained, that the infants of believers have a right to visible membership in the church, and are proper subjects of the seal of the covenant. On the other side the Baptists not only deny this doctrine, but endeavour to maintain, that baptism, when administered to the children of believers, is not valid. On this account they deny us communion at the Lord's table; and in this respect make no difference between us and heathen."

In the second and third sections, he proves from various passages both in the Old and New Testament, "That the covenant, which God made with Abraham, was the covenant of grace, and that the gospel dispensation is the fulfilment of the mercy covenanted to Abraham; and consequently that the same persons, who were subjects of the seal when the covenant was first instituted, are subjects of the seal now, and that the same qualifications, which were once sufficient, are sufficient still. That as the infants of believers were then the subjects of the ancient seal, which was circumcision; such are now subjects of baptism, the present seal."

In the fourth section he shews, that "the character of people in covenant, and of people out of covenant, is described in the same manner and by the same terms, both under the Abrahamic and under the Christian dispen-

sation ; and consequently, that under both dispensations, the church is the same. And that as the same character is given to the children of believers, as to believers themselves, both have an equal right to the seal of, and to a standing in the covenant of God."

In the fifth section, he adduces "evidences of the fact, that infants were baptized by the apostles." These evidences are stated in a clear, and applied in a forcible manner.

And as the Baptists generally demand some plain example, or express precept for the application of the seal of the covenant to infants under the gospel dispensation, the author, in his sixth section, meets them on their own ground. He there shews, that "the children of believing Jews were circumcised under the ministry of the apostles and by the direction of the Holy Ghost ; that circumcision among the *Christian Jews*, was, by the apostles, considered in the same light, and as having the same validity as baptism among the *believing Gentiles*, and as applicable to subjects of the same description. And consequently, that we have the explicit example of the apostles, and the express direction of the Holy Ghost to apply to infants the existing seal of the covenant of grace."

In some following sections he farther elucidates and applies this argument, by shewing, that circumcision was no part of the ceremonial law, and was never considered as such by the apostles ; but as a seal of the covenant of grace ; and that they always disallowed it, when the Ju-

daizing teachers contended for it as a Mosaic rite, binding men to keep the ceremonial law, which law was done away in Christ.

The author has treated his subject with great candour, perspicuity and judgment. He has brought up to view some arguments, which we have never seen in other writers on the subject. And by his critical and judicious remarks, he has cast new light on several passages of scripture.

We recommend his treatise to the attentive perusal of those who wish for information on a subject so much controverted at the present day.

The sublime Nature of Christianity proved by the extraordinary Manner in which it was communicated to the World. A Sermon delivered at Greenland, May 22, 1805, at the Ordination of the Rev. James Armstrong Neal, to the pastoral Care of the Church and Society in that Place. By JESSE APPLETON, A.M. Congregational Minister in Hampton, Portsmouth. Pierce and Gardner. 1805. P. 24.

THE text is chosen from Haggai ii. 6, 7. *I will shake the heavens and the earth, the sea and the dry land : I will shake all nations, and the Desire of all nations shall come.* The plan proposed is, to inquire, 1. Why Jesus Christ is called the desire of all nations. 2. To consider the mighty preparations, which were made, in the course of Divine Providence, for revealing Christ to the world ; and then to conclude with some inferences and addresses. This plan is closely

adhered to, and ably executed. The illustrations are clear and perspicuous; the proofs cogent and convincing; and the whole subject is treated with a seriousness, becoming the character of a Christian minister, and the solemnity of the occasion. There is no study of musical periods; no search after rhetorical ornaments; no attempt at the excitement of the passions. Truth is directly addressed to the understanding and the conscience. The following passages furnish a specimen of the intelligence of the preacher; of his theological knowledge; and of his neat and handsome style of composition.

"However wonderful the Mosaic economy, it was altogether subservient to the revelation of Jesus Christ. It made nothing perfect, but was designed for the bringing in of a better hope. Many of its rites were designed to create and preserve, in the minds of the Jews, an abhorrence of the surrounding idolatry, and, at the same time, to excite expectation of a mere spiritual kingdom. Their sacrifices were typical of Christ's atonement; and their sprinklings and ablutions were significant of spiritual cleansing. Their prophets foretold Christ, and their church preserved the prophecies, which they delivered. Even their captivities were made subservient to the Christian dispensation. When the ten tribes, for their apostacy, were carried captive into Assyria, and placed in Halah and in Habor, and in the cities of the Medes, (2 Kings xvii. 6.) they doubtless communicated to their conquerors some knowledge of the Mosaic religion, and some general account of those prophecies, which had, at that time, been delivered concerning Christ. The same was done by the remaining tribes, when they were removed to Babylon. The same was done by those Jews, who, in later ages, but at different periods, were carried captive to Alexandria, to Lybia and

Cyrene. In this manner, the shaking of nations made way for the coming of the Son of Man."

"Let us suppose that mankind had become only a little too ignorant and vicious, and that in order to be set right they needed nothing but some clearer instructions in morality, and as to the consequences of virtue and vice; let us suppose, likewise, that amendment of life makes atonement for past sin, and one cannot possibly account for the astonishing manner, in which the religion of Jesus was introduced. If we suppose him to be only a good and great philosopher, somewhat more wise and virtuous than Socrates, and divinely commissioned, as was Moses or Isaiah; such an instructor would indeed be an important blessing; but certainly his character would by no means correspond with the reasonable expectation of those, who had read the prophecies, and were acquainted with those events, which were preparatory to his coming. On such a supposition, there would be, in the divine economy, an evident want of analogy and proportion. That four thousand years should have been expended in preparation; that divine promises should have been made, time after time; that a series of prophets should have been raised up; that God should have essayed, as Moses saith, *to go and take a nation out from the midst of another nation, by temptations, signs and wonders, by war, by a mighty hand and a stretched out arm, and by great terrours*; that this nation should have been hedged round and fenced in, so to speak, in distinction from all other people, with evident regard to the Christian dispensation; that other nations, even the most distant, should have been shaken or quieted, as was most conducive to the great design; that these mighty preparations should have taken place for no other object than to bring in a system of morality, the principal design of which was to correct the aberrations of a world, moderately well disposed already, is a supposition, which cannot, without extreme difficulty, be reconciled with the perfections of him, *who hath abounded towards us in all wisdom and prudence.*"

Religious Intelligence.

Extracts from the Journal of JOHN SERGEANT, Missionary to the Stockbridge Indians from the Society in Scotland, from the first of July, 1803, to the first of January, 1804.

JULY 1, 1803. Agreeably to appointment, four of the Onondago chiefs came to see me, and introduced conversation in the following manner.

"Father, There is reason of thankfulness that the great, good Spirit has preserved us, that we are able to meet together at this time.

"We will improve this opportunity to let you know further concerning our customs.

"We have agreed to obey the voice of the great, good Spirit, in forever forsaking the wicked practice of excessive drinking, which we and our ancestors have followed, and also all other wicked practices. We see your house of worship, where you meet once in a while, particularly one day in a week, to worship God.

"We think it right that all should go into that house to hear the word of the great, good Spirit. We believe that all who go there to please him must go with their spirits; if they do not thus, they cannot please him.

"Further, it is one article of our faith to be very attentive to parents, and the aged; that it would be impossible for children ever to compensate their parents for their care of them in their infancy.

"We have another article of belief, that it is the will of the great, good Spirit, that man and wife should always live together, and never part only by death.

"We wish you to persevere to inculcate upon your children the necessity of a reformation, or we shall be a ruined people."

They concluded by desiring me to give them advice how they should persevere in their reformation, which I afterwards did by the assistance of Mr. Parish, the Agent, who speaks their language, and had arrived at my house after they concluded their address. They appeared thankful for all the instruction I gave them;

strongly favoured the doctrines of the prophet, but took no offence when I explained to them the necessity of appearing before the great God or Spirit in the name of the Saviour he had appointed.

I shewed them a great Bible given to the Stockbridge tribe of Indians in the year 1745, by Dr. Ascough of London; and by help of the many plates it contained I was enabled to give them a short history of the whole Bible, shewed them also the map of the land of Canaan, the travel of the children of Israel through the wilderness, to all which they gave strict attention, and appeared to be well pleased.

Aug. 4. A general Council of the tribe was called. Capt. Hendrick then repeated to the people the substance of their proceedings among ten tribes of the western Indians; particularly at a general Council held the beginning of June last, on the river Maumee. Their report gave universal satisfaction to the tribe.

There were nine of them in number. All had enjoyed perfect health, and were remarkably successful in all their proceedings with the western tribes. One of their speeches, and the answer, I will here note down.

Extract from the Journals of the Indians, being the Sixth Speech delivered the Delaware nation, residing at Waupekummekuht, or White river, on the 15th of April, 1803.

"Grandfather, again listen to the voice of your grandchildren, the Mahkakunnuk.

"I have observed to you in my other speech, that there was and is two great Spirits; the one is holy and good, and the other is bad. Likewise there is and has been two sorts of white people, who follow two different paths; the one believes the great and good Spirit, and the other the evil spirit. And I will now tell you further, that the one loves the Indians in general, and the other has no compassion on them. The one has been endeavouring to civilize and christianize them, and the other has

taught them to drink the poisonous liquor to excess, and many other wicked practices.

"This has been the case with the different tribes, who formerly inhabited on the eastward, as well as the tribes elsewhere, ever since white people came over to this island. Some of the tribes accepted the offers of the good white people, but the rest with contempt rejected them; but on the contrary, they took hold with both hands the cup of the evil minded.

"Grandfather, Be it known unto you and your tribes, that all the nations, who thus rejected civilization, and Christian religion, and embraced the wicked practices of the white people, were poor, and finally became extinct from the earth, and even their name is forgotten.

"But on the other hand, *all* the Indians, who accepted the offer of the good white people, were blessed. So far as they were faithful, they prospered, and the remnants of them remain to this day.

"Grandfather, I will also inform you, that the Christian religion was offered to my forefathers at first near seventy years ago, in consequence of which the Sachems and Counsellors, who were then living, together with their young men, about two hundred in number, held a Council to know whether it was best for the nation to accept the offer or not. Previous to that period, many of them had learned how to follow the example of the bad white people, particularly in drinking the poisonous liquors to excess, and have prejudice against the Christian religion. However, the result of the Council was this, not to reject the offer before they should try it, and let it be preached in one certain village, and let every man and woman go and hear it, and embrace it, if they think it best. And Wonnahkatukoke (or Housetonack) was the village so chosen. At this place I was born, and these my companions. There my nation was collected, such as were disposed to hear the gospel. At the same time there were many, as I observed before, who by the influence of some wicked Dutch people, and by the means of ardent liquors, would not listen to the voice of the preacher, and finally all such

were diminished very fast, some went to live amongst other nations, and the rest were buried under the earth, consequently their villages are desolated, and they were dispossessed by the whites.

"But the abovementioned village was the *only* one that has remained to the last; and the descendants of those, who embraced civilization and the Christian religion still remain as a nation.

"Grandfather, I will further inform you that many of the good white people of late seem greatly stirred up, by the influence of the good Spirit, to feel more pity for the Indians in general, consequently they have embodied themselves into societies, that they may help those they think proper objects. Indeed I have never heard of such stirring among whites before.

"And further, one of such societies or associations have entered into covenant of friendship with my nation, whose council fire is at Monokhtaunuk, (or city of New-York.) They are your friends and brothers as well as ours. And the great men of the United States are more disposed to do good towards the people of our colour.

"Grandfather, Your grandchildren the Mohhukkannuk nation, have been endeavouring to learn the arts of civilization and Christian religion, and by long experience they found this was the best way for us to live, and much easier than the ancient way. At the same time I don't desire you to forsake your hunting, or any of your wholesome customs.

"Then I took up a white belt of wampum and said,

"Grandfather, As my ancestors and yours have established a covenant of friendship, which has been kept sacred, and never been violated, and having well known the deplorable situation of our colour in general, induced my nation to come to introduce civilization and Christian religion to you and your tribes or clans. [The Indians are divided into three clans, the Turkey, the Turtle, and the Bear, and these have their particular chiefs.]

"Grandfather, Now I exhort you to consider this seriously, and have compassion on your young men, women and children, and let them learn this, what our white brothers call A. B. C.

which is the foundation of learning. It is like as if you stand at the head of a living stream; the further you followed, you will find it wider, which has no end; and by following it faithfully you will find various advantages. Among other things you will be able to open the eyes of our and your grandchildren in the different tribes in this country, who always look to their grandfathers for advice and counsel.

"Grandfather, Be assured that by following this path I and my nation have found many advantages. Among other things, our white brothers cannot so easily cheat us now with regard to our land affairs as they have done our forefathers.

"Grandfather, You have heard your grandchildren thus far, and as I am your true friend, I will speak to you further, and I will not hide any thing from you.

"Having recommended civilization and Christian religion to you, I will tell you deeply consider the matter, and have compassion on your men, women and children. I don't expect you can follow these things at once. You know very well, that many of the instruments of the white people are found to be useful with us, the Indians, as well as with them. And that they are not rained or poured down immediately from heaven by the great and good Spirit; but it is his will to use his people as instruments to manufacture these things to be useful to mankind of all colours; just so, it is his will and good pleasure, to use his good people as instruments to propagate civilization and the Christian religion among the poor Indians.

"Grandfather, I must plainly tell you this simple truth, that if you will now as a nation accept what I offer to you, and follow this plain path, the great and good Spirit will bless you, that you will become a wise people, and you shall increase as to numbers and substance; consequently you will be happy in this life and the life to come.

"And further, you will be able to hold your lands to the latest generations; for this is the will of the great and good Spirit.

"I must also tell you plainly, that if you reject such offer, and embrace the

cup of the evil minded, you will participate with those nations, whom I have mentioned, in their miseries; you will become poor, in every respect, and you will be scattered. Your villages will be desolated or possessed by a people who will cultivate your lands.

"Then I ask, what you and my grandchildren, the different nations will think; be assured, they will be sorry, and you will be despised by many; and finally, you will be extinct from the earth.

"Therefore, grandfathers, think of these things—And may the great and good Spirit help you in your deliberations."

A white belt of wampum, with a piece of paper sewed on one end, on which were written

A. B. C. and

1. 2. 3. delivered.

(To be continued.)

FROM a report of the Trustees of the Hampshire Missionary Society, at their annual meeting in Northampton, August, 1805, it appears, that the Legislature of Massachusetts have granted *three hundred dollars* to assist in educating two Indian lads, descendants of the late Rev. Mr. Williams of Deerfield, who have been for several years under the care of Deacon N. Ely of Longmeadow. This grant, by the trustees of the above society, has been entrusted to the management of Rev. Dr. Joseph Lathrop, Justin Ely, Esq. and Rev. Richard S. Storrs. Ten dollars have been given for the same benevolent object, by Capt. Perez Graves of Hatfield.*

The trustees appropriated one thousand dollars for the support of missionaries, and two hundred and fifty for the purchase of books for distribution, the ensuing year.

Concerning the labours of their missionaries the last year, the trustees report, that *four* were employed in the year 1804, viz. Rev. Theodore Hinsdale and Rev. Joel Hayes, eighteen weeks, in the new settlements in New-York; and Rev. Vinson Gould and Rev. Thomas H. Wood, twenty weeks in the District of Maine.

....

* The society for propagating the gospel among the Indians and others in North America, have for several years past, contributed 50, and the two last years, 100 dolls. to the same purpose.

"Your missionaries (say the trustees) in the State of New-York performed their service, mainly, in the counties of Chenango and Onondago. In the early part of their mission they enjoyed such health as to pursue their work without interruption and with much activity, labouring abundantly not only on the Lord's day, but on other days, with an attentive and grateful people, whose lips uttered the praises of God for the rich blessing, and thanksgiving to the society for their affectionate concern for the interests of immortal souls, who were either pining for the bread of Christian ordinances, or were perishing for lack of knowledge. But the trustees, with humble submission, regret the rebuke of God's providence, that, for a number of weeks, your able and faithful missionaries were much impeded in their work, by bodily infirmities and disease, and in consequence of the prevalence of sickness, with the advice of physicians, were compelled to leave their service, and return home before the expiration of their term.

Rev. Messrs. Gould and Wood were employed for twenty weeks in the northern parts of the counties of York and Cumberland, now Oxford, and on the western borders of the county of Kennebeck. Through divine goodness they, in general, enjoyed good health, and were able to prosecute their mission through the whole of their term with an activity and perseverance which manifested how much their hearts were in their work, and how well placed was the confidence of the trustees in their integrity and ability for such arduous employments.

It might gratify the inquisitive and pious mind to follow, in our narrative, each of our worthy missionaries, both eastward and westward, through the whole progress of their zealous and well chosen labours for the good of our brethren in remote and destitute parts of the country. But the sameness of their instructions and of the design of their mission, and the sameness of their desires to do good to souls, will render a more general view of their labours sufficient for the information of the society, and prevent a report too prolix for the present occasion.

Your missionaries have the testimony of the people, where they have been employed, to their constancy, skill and fidelity in the discharge of their ministry. In almost every settlement which they visited your missionaries found a ready disposition to receive them, and cordially to welcome and attend their ministrations, excepting when they were prevented from assembling for lectures by the urgent toils of harvest. And what may animate your hopes for the future, and enkindle your present thanksgivings to God, your missionaries assure us, that God generally gave the people an hearing ear, and in many instances they appeared to have an understanding heart.

Besides the duties of the Sabbath, which were often performed in three distinct exercises, many lectures were preached on other days, so many, that one could hardly suppose their bodily strength to be equal to their labours. These lectures were attended by goodly numbers of devout hearers. Your missionaries administered, as opportunities presented, the Christian sacraments of baptism and the Lord's supper. They often visited schools, and prayed with, and instructed the children. They went from house to house inculcating the important duties of personal and family religion.

The care and distribution of the society's books added much to their other labours.

The experience and observation of missionaries, and the repeated written testimony of the inhabitants of the new settlements prove the wisdom of sending pious books to be distributed among the people. The numerous books sent by the society have been received with much avidity and joy; the recipients feel a peculiar gratitude for this mode of expressing the Christian benevolence of their distant brethren. The most happy and permanent effects are stated to arise from the instructions which those pious writings impart. Publick worship, family prayer and personal religion have, through the co-operation of the Holy Spirit, been greatly encouraged and promoted by the Bibles and pious writings sent by this and other societies. Past success, attending this method of advancing Christian knowledge and

practice cannot fail to encourage and animate the future liberalities and exertions of the society in the same course.

Ample testimonies from the inhabitants of the new settlements, joined to the uniform opinions of your missionaries, lead to the conclusion, *That missionary labours are still greatly needed; that the necessities of the destitute inhabitants far exceed the means and exertions which have hitherto been made by this and the various missionary institutions of this country and of Europe.* Urgent motives and arguments, from duty and compassion, continue to prompt the liberalities, the labours, and the importunate supplications of Christ's disciples, who, it is hoped, will persevere in contributing with a ready mind, of their worldly substance, and will daily besiege the throne of grace with their fervent prayers to the Lord of the harvest to raise up, qualify and send forth, still more abundantly, labourers into his harvest.

The present season, six preachers are employed in the service of the society. Rev. Payson Williston and the Rev. Thomas H. Wood, for fifteen weeks, in the counties of Chenango and Onondago, in the State of New-York; and Mr. Royal Phelps, a candidate for the ministry, is to labour for three weeks in the town of Adams, and for four weeks in the settlements called Camden, lying near lake Ontario in the same State.

Rev. Joseph Field, Rev. John Dutton, and Mr. Samuel Sewal, are engaged in missionary labours in the counties of Oxford and Kennebeck, in the District of Maine. Mr. Field for sixteen weeks, Mr. Dutton for twenty weeks, and Mr. Sewal for eighteen weeks.

The narrative of the labours of our missionaries, for the present season, must be deferred until the next annual report. In the mean time, the trustees, from a confidence in the piety, zeal, and capacity of your missionaries, anticipate happy effects from their ministrations and from the prayers of the society, and the numerous friends of our benevolent institution; they anticipate from Christ, the source of gracious influences, blessings upon the missionaries, upon the

people they may visit, and upon a multitude of perishing sinners.

The books of the society for the four past years have been sent for distribution nearly in an equal proportion into the State of New-York and the district of Maine. They comprise 220 Bibles, 591 other bound books and 6254 pamphlets and small religious tracts.

Since the last annual report, there have been paid to the funds of the society, \$1365, 95 cts.

The expenditures of the society the year past have amounted to \$963, 28 1-2 cts.

The state of the treasury may be seen in the report of the society's committee for auditing the treasurer's accounts.

The trustees report to the society, and particularly to the liberal subscribers of the charitable female association, that, by an examination of the accounts of the monies added to the funds by the contributions of that association, effectual aids have been afforded to the operations of the society, and that the most substantial benefits are to be expected in future from that pious institution.

Rev. Mr. Atwater's legacy of eighty dollars, was, by the testator, appropriated to the purchase of books, and the profits arising from the sale of the edition of Doddridge's *Rise and Progress* was consecrated to the same purpose, and 82 dols. 70 cents, have already been applied from the profits in the purchase of books.

The trustees express their gratitude to the charitable female association, and fiducially rely upon the mercy of God, through our Lord Jesus Christ, that in answer to the prayers and liberalities of the daughters of our Zion, the long expected and blessed period will be hastened, when the seed of the woman shall bruise, effectually, the serpent's head.

A view of the state of the society's funds affords matter of encouragement and of ardent thanksgiving to God, who has put it into the hearts of his people, to take of the wealth which he has given them and to consecrate it to the interests of his kingdom.

Let the society and those who favour its pious designs joyfully say,

"Hitherto the Lord hath helped us." Let them take courage to pursue their work with renewed ardour, and with a humble steadfast hope in God, that he will more and more increase the means of sending the light of gospel truth into the remote and destitute settlements of our country; and that he will open a wide door, and effectual to increase Christian knowledge among our countrymen, and in due time, among the pagan tribes which surround our borders.

Hopeful symptoms, it is thought, presage the approaching conversion of some of the savages of the wilderness to Christ. It will certainly be a happy preparation for their ingathering to our Redeemer, when the people, who inhabit our frontier settlements, shall imbibe the spirit of Jesus, and shall be made obedient to his gospel, and thus, by their example, allure pagans to revere the name and religion of Immanuel.

Every friend to Zion is entreated to put his hand to this work of the Lord, and cheerfully to come and deposit his offerings in the treasury of Christ, that so, means may be amply provided for repairing the walls of our Jerusalem, and enlarging the boundaries of Zion. How can men believe, unless they hear? How can they hear, without a preacher?—How can preachers be obtained by the numerous, scattered, and divided settlements of our country, unless we, and others, like minded, appropriate a portion of our property, and lend our unwearied attention to this good work of sending able and pious missionaries among them, to make known to them the mysteries of the kingdom of God and the gospel of our salvation? What purpose equally valuable as that of procuring gospel instructions for perishing sinners, can lay claim to our worldly substance?

By the gospel, we and others experience a blessing in the things of this life. By the gospel alone can we learn the way of peace with God, and obtain a blessed immortality in heaven.

The trustees report to the society their opinion, that it is highly expedient that their liberalities be continued and increased from time to time, and that it be requested of the several assemblies of Congregationalists

and Presbyterians in the county to make a publick contribution to the funds of the society, upon the next annual thanksgiving or upon some Lord's day near that time, as shall be found most convenient; and that this report be read in the several Congregations at some suitable time previous to such contribution.

In ways of charity to our brethren may we not humbly hope, through the merits of Christ, for the effusions of divine grace upon ourselves and our children? That of the necessary good things of this life we shall receive such a bountiful supply, in providence, that we may be more and more able to bestow, from year to year, abundantly, for the help and salvation of others, who are deprived of the rich privileges which we enjoy. And all the praise and thanksgiving shall be ascribed to that gracious God and Saviour, who hath moved us to take of his own and give it unto him. Amen."

An account of the books distributed by this active and useful Society, and of their receipts and expenditures, &c. shall be given in our next number.

Extract of a Letter, dated London, May 31, 1805.

THE eleventh anniversary of our London Missionary Meeting, commenced on Wednesday, the 8th inst. and closed on Friday, the 16th. It is kept as an interesting jubilee, for it is truly interesting to every person who wishes to see the spread of the kingdom of Messiah. The last general meeting has been more numerously attended than any one preceding. I suppose there were no less than three hundred ministers present, composed of almost every denomination. The preaching plan was as follows: On Wednesday morning, Dr. Williams of Rotherham, formerly of Oswestry, preached at Rowland Hill's Surry Chapel. In the evening, Mr. Nichol of London preached at the Tabernacle, late Mr. Whitefield's. Thursday evening, Mr. Slatterie of Chatham preached at Zion's Chapel, late lady Huntington's. On Friday morning Mr. Thomason of Cambridge, a churchman, preached at St. Bride church; and, in the evening, the Lord's Supper was administered to several hundreds at Spa Fields Chap-

el, who were admitted to partake by tickets obtained from the several ministers present. At each of these meetings there were collections, for the first time, for the society, which amounted to more than 600/.

"On Thursday morning, 10 o'clock, the society met at Mr. Brooksbank's meeting-house, to hear the report of the directors, which, on the whole, was very interesting, particularly in reference to the South African Mission, which set forth a great work of grace going on amongst the Hottentots. It stated, with several others, the remarkable conversion of seventeen of those that were most notorious for their bestiality in vice: several of whom are become zealous preachers of that doctrine, by the preaching of which, they were brought to embrace the Saviour.

The Directors, having turned their attention to the eastern nations, it was submitted to, and unanimously agreed by, the general meeting, that,

in order to facilitate a mission to China,* be printed in the Chinese language; to accomplish which, the Prince of Wales's Island was thought a proper place, to send persons with proper apparatus for printing, &c. because half of the inhabitants are said to be industrious Chinese mechanics." *Assembly's Mag.*

The Society for promoting Christian Knowledge, in England, have resolved to print, without delay, an edition of the Welch Bible, with the usual marginal references, and with the common prayer prefixed. The size will be a crown octavo, and the number of copies to be printed twenty thousand. These are to be distributed by the society, at about one-third part of their original cost. The funds of this very respectable society have been largely increased by some recent bequests. *ib.*

* Something omitted—probably the words "the scriptures."

List of New Publications.

AMERICAN.

American Annals; or a chronological history of America from its discovery in 1492 to 1806, in two volumes. By Abiel Holmes, D.D. A.A.S. minister of the first church in Cambridge. Vol. I. comprising a period of two hundred years. Cambridge. Hilliard. 8vo.

One God in one person only: and Jesus Christ a being distinct from God, dependent upon him for his existence and his various powers; maintained and defended. By John Sherman, pastor of the first church in Mansfield, Connecticut. Worcester. I. Thomas, jun. 1805. 8vo. p. 193.

An examination of the representations and reasonings contained in seven sermons lately published by Rev. Daniel Merrill, on the modes and subjects of baptism; in several letters addressed to the author; in which it is attempted to shew that those representations and reasonings were not founded in truth. By Samuel Austin, A.M. Worcester. I. Thomas.

An Address to the members of the Merrimack Humane Society at their anniversary meeting in Newburyport, Sept. 3, 1805. By Daniel Appleton White. Third Edition. E. M. Blunt.

Two discourses on prayer, particularly on family worship. Preached in Wiscasset, Feb. 12, 1804. By Hezekiah Packard, A.M. minister of Wiscasset. Babcock and Rust.

Christianity the friend of man. Philadelphia. W. P. Farrand & Co. Price 62 cents.

The Care of the Soul; or an answer to the great question, What shall I do to be saved? By Andrew Fuller. Boston. Manning & Loring.

A Discourse delivered at an evening Lecture in the South Meeting-house, in Portsmouth, N. H. 31st July, 1805. It being the evening succeeding the session of an ecclesiastical council convened respecting the separation of the Rev. Timothy Al-

den, jun. from his pastoral relation to the South Church and Congregation in that town; by Jonathan French, A. M. Pastor of the South Church in Andover. Portsmouth. W. & D. Treadwell. 1805.

A valedictory Discourse, delivered at the South Church in Portsmouth, N. H. Aug. 11, 1805. By Timothy Alden, collegiate pastor with the Rev. Samuel Haven, D. D. To which is added an Appendix, containing a Result of an ecclesiastical council, and a Recommendation of Mr. Alden, unanimously voted by the church and congregation of the South Parish in Portsmouth. Portsmouth. W. & D. Treadwell. 1805.

A Sermon preached at the Funeral of Mr. Benjamin Baldwin, of Pelham, N. H. who died July 26, 1804, aged 23. By John H. Church, pastor of the church in Pelham. Amherst. Joseph Cushing. 1804.

A Discourse delivered at the Funeral of Mrs. Mahitabel Atwood, of Pelham, N. H. who died March 11, 1805, aged 78. By John Hubbard Church. Amherst. Joseph Cushing. 1805.

Two Discourses on the perpetuity and provision of God's gracious covenant with Abraham and his seed. By Samuel Worcester, A. M. Pastor of the Tabernacle Church in Salem. Haven Pool, Salem. 1805. 80 p. 8vo. 30 cts.

A Sermon delivered at the Ordination of Rev. William Bascom, to the pastoral care of the first church in Fitchburgh, October 16, 1805. By Abiel Holmes, D. D. Pastor of the first church in Cambridge. W. Hilliard. Cambridge.

A great faith described and inculcated. A Sermon, by Isaac Backus, A. M. Pastor of a church in Middleborough. Boston. E. Lincoln.

NEW EDITIONS.

The Sabbath; a poem. The first American edition. To which are now added, Sabbath Walks. New York. Collins, Perkins and co. 1805.

The life of God in the soul of man; or, the nature and excellency of the Christian Religion. By Henry Scougal, M. A. Philadelphia. Nichols.

A new and much improved edition of Morse's Universal Geography; or a view of the present state of all the

empires, kingdoms, states, and republics in the known world, and of the United States of America in particular. In 2 parts. The whole comprehending a complete and improved system of modern geography, calculated for Americans. Illustrated with 6 maps, and accompanied by a new and elegant General Atlas of the World, containing (in a separate quarto volume) 63 maps, and comprising all the new discoveries to the present time. Fifth edition, corrected and improved. Boston. Thomas & Andrews. Price 12 dols. 50 cts. Without the atlas 6 50.

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Kett's Elements of General Knowledge, introductory to useful books in the principal branches of Literature and Science. Designed chiefly for the junior students in the universities, and the higher classes in schools. By Henry Kett, B. D. Fellow and Tutor of Trinity College, Oxford. Boston. C. Bingham. 2 vols. 12mo. Price \$2 25.

The Excellency of Christ: A sermon, by Jonathan Edwards, D. D. Boston. E. Lincoln.

A new and improved edition of a Sequel to the English Reader; or elegant selections in prose and poetry. By Lindley Murray.

N. B. This work, with most of the others published by this celebrated American author, have been republished by Collins, Perkins & Co. N. York.

IN THE PRESS.

The Seaman's Preacher, consisting of nine short and plain discourses on Jonah's voyage, addressed to mariners. By Rev. James Ryther, minister at Wapping, England. Designed to be put into the hands of sailors and persons going to sea. With a preface by the Rev. John Newton. Cambridge. W. Hilliard.

Mrs. Warren's history of the rise, progress, and termination of the American Revolutionary War. Boston. Manning and Loring.

The second volume of American Annals, by Rev. Dr. Holmes. Cambridge. W. Hilliard.

Vincent's Explanation of the Assembly's Shorter Catechism. Northampton. W. Butler.

Orton's Exposition of the Old Tes-

tament, in six volumes 8vo. Charlestown. Samuel Etheridge. ☞ The five first volumes are completed, the last is commenced.

An American edition of President Edwards's works is contemplated, by I. Thomas, jun. of Worcester, to be prepared for the press and superintended by Rev. Samuel Austin and others.

Obituary.

How are the lovely fallen—

"Insatiate archer! Could not one suffice?"

"Thy shaft flew thrice, and thrice our peace was slain;
And thrice, ere twice yon moon had fill'd her horn."

At Beverly, Sept. 10, after nearly a week's sickness, Mr. WILLIAM LOVETT, aged 27, leaving a widow and two children; Oct. 14. after a fortnight's sickness, Mr. JOHN LOVETT, aged 36, and Oct. 22, after a fortnight's sickness, his widow, Mrs. HANNAH LOVETT, leaving four orphans. In uncommon intimacy and tenderness these brothers with their families lived in houses almost contiguous. To the three deceased the following passage is peculiarly appropriate, "They were lovely and pleasant in their lives, and in their death they were not divided." Pages might be written in attempting to delineate their moral virtues and Christian graces, to show how great a loss their surviving relatives, numerous friends, the poor, the bereaved church of Christ, and the publick, have sustained in the death of each. Each was distinguished by superiour mental powers and improvements, and still more distinguished by sweetness of disposition and manners. How are the lovely fallen!

"Resign'd they fell; superiour to the
dart,
That keenly stings in many a bleeding
heart."

At Charleston (S. C.) Mr. LORING ANDREWS, one of the editors of the Charleston Courier.

At Litchfield (Con.) Mrs. ELIZABETH WOLCOTT, wife of the Hon. OLIVER WOLCOTT.

At Concord Dr. ABEL PRESCOTT, aged 88, formerly an eminent physician.

At Williston (Ver.) Dr. THOMAS BENNY, aged 66; a distinguished Surgeon in the American Revolution.

At Lexington, the Rev. JONAS CLARK, aged 75.

Mr. JAMES THOMPSON, aged 40; ELIZABETH, his wife, aged 41; and WILLIAM, their son, aged 7; were all unfortunately drowned in a large brick-pit at Bristol, (Eng.) The son was playing with a hoop, near the brink of the pit, and, endeavouring to stop it from rolling into the water, fell in. The mother ran to his assistance, and overreaching herself to lay hold of his clothes, got also out of her depth. The father, hearing their cries, ran to the spot, and seeing the dreadful situation of his wife and child—in the very act of sinking—he, in a state of distraction, plunged into the water, (about 11 feet deep), in the hope of rescuing them; but missed his aim, and they all-perished. When the bodies were found, about an hour after the accident, the mother had her son clasped in her arms.

Suddenly, while in bed with her husband, JOAN, wife of ROBERT MONDAY, of Crowless, in the parish of Ludgvan. On the discovery of her death, her husband, who had been some time rather indisposed, removed to another bed, and died in about six hours after.

Poetry.

For the Panoplist.

BACKSLIDING BEMOANED.

O, THE dark clouds, that veil my soul,
 And spread a dreary gloom around!
 Vain thoughts my pious thoughts control,
 And every virtuous wish confound.
 Awhile I rose the arduous hill,
 Which leads to heav'n's ethereal plains,
 But, careless, lost my hold, and fell
 Down toward the deep, where darkness reigns.
 O, had I kept a steady pace
 Up toward the realms of endless bliss,
 Where Christ displays his wondrous grace,
 Where dwell eternal joy and peace!
 Ere now the steep I should have past,
 And reach'd more smooth and pleasant ground,
 There to have travell'd, till at last
 The happy seats of bliss were found.
 But ah! the steep is forward still,
 To be ascended yet with pain,
 With tedious steps the rugged hill
 I mount, my former height to gain.
 O gracious God, and King of kings,
 Sov'reign supreme, of boundless might,
 Do thou assist my feeble wings
 In this laborious, upward flight.
 Stript of thine aid, alas, I fall,
 Quickly my feeble strength is gone;
 Flesh and the world my soul enthrall,
 By THEE, if left, I am undone.

HOLEM.

HYMN COMPOSED BY DR. HAWKESWORTH, ABOUT A MONTH
 BEFORE HIS DEATH.

In sleep's serene oblivion laid,
 I safely pass'd the silent night,
 At once I see the breaking shade,
 And drink again the morning light.
 New born I bless the waking hour,
 Once more with awe rejoice to be;
 My conscious soul resumes her power,
 And springs, my gracious God, to thee.
 O guide me through the various maze,
 My doubtful feet are doom'd to tread;
 And spread thy shield's protecting blaze,
 When dangers press around my head.
 A deeper shade will soon impend,
 A deeper sleep my eyes oppress:
 Yet still thy strength shall me defend,
 Thy goodness still shall deign to bless.
 That deeper shade shall fade away,
 That deeper sleep shall leave my eyes;
 Thy light shall give eternal day!
 Thy love the rapture of the skies.

Christ. Observ.

TO CORRESPONDENTS & PATRONS.

WE have received a *fourth* Letter to a Brother, from CONSTANS, on the importance of decision, with which our readers shall be gratified in the next number.

A sensible and well written "*Address to Ministers*," from an anonymous correspondent, shall soon be exhibited for the instruction of those for whom it is intended.

We thank B. T. for his valuable communication on the subject of "*Christ's Divinity, considered as the ground of the Christian's hope of pardon*." It shall early receive its merited attention.

We recognize with real pleasure the hand of a new correspondent, under the signature of "*A Friend to old Divinity*." His chaste and lucid communication, "*on the doctrine of the Saints' Perseverance*," is perfectly coincident with the design of our publication.

SCRIBERE, on the importance of Christ crucified, is received and under consideration.

Our PATRONS are informed, that after six months trial it has been found expedient, chiefly for the sake of a more convenient, punctual and accurate distribution of the work, to transfer its publication to Boston, where, in future, it will be printed by E. LINCOLN, Water-Street. Mr. EDWARD COTTON, No. 47, Marlborough-Street, will have the sole distribution and sale of the work, to whom all payments in future are to be made, and subscribers are to apply for their books. From this new arrangement, we expect that our patrons will be more regularly and promptly supplied with their numbers.

N. B. The 6 first numbers, making half the yearly volume, will be speedily half bound, with an index, and offered for sale by E. Cotton, at the original cost, with the addition of the binding. New subscribers, therefore, who, we have pleasure in saying, are added monthly in considerable numbers to our list, may have them in this form, or in the numbers. Subscribers who have not received any, or but a part of their numbers, are requested to send, or call on, Mr. Cotton and complete their sets.

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